Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

Mr. Con. Skodros
999 South 12th East
Salt Lake 5, Utah.

ΠΕΡΙΕΧΟΜΕΝΑ

	Σελὶς
ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ «ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ»	99
ΕΣΩΤΕΡΙΚΗ ΙΕΡΑΠΟΣΤΟΛΗ .. Σεβ. Ἀρχιεπ. κ. Μιχαὴλ	100
Η ΓΟΝΥΚΛΙΣΙΑ ΚΑΤΑ ΤΑΣ ΚΥΡΙΑΚΑΣ Ὑπὸ Οἰκον. Γ. Οἰκονομίδη	101
Ο ΓΕΝΙΚΟΣ ΓΡΑΜΜΑΤΕΥΣ ΤΟΥ ΠΑΓΚΟΣΜΙΟΥ ΣΥΜΒΟΥΛΙΟΥ ΕΚΚΛΗΣΙΩΝ Ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Μελίτης κ. Ἰακώβου	103
IS THERE ANY HOPE? .... By Rev. Anthony M. Coniaris	104
A PRAYER FOR ARMED FORCES DAY (MAY 16)	104
HOW TO REASSURE THE SERVICEMAN'S FAMILY By Rev. W. B. Stroyen	105
AN EASTER MESSAGE ..... By Archbishop Michael	106
THE RELIGIOUS NEWS OBSERVER By Rev. D. J. Constantelos	107
Η ΕΟΡΤΗ ΤΗΣ ΑΚΑΔΗΜΙΑΣ ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ ..	108
ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ (Εἰς Ζωὴν Αἰώνιον — Πρὸς Δόξαν Χριστοῦ — Ἐπιστολαὶ ἀπὸ τὴν Ἀμερικὴν)	109
ΠΡΟΚΗΡΥΞΙΣ ΔΙΑΓΩΝΙΣΜΟΥ ΔΙΑ ΤΗΝ ΣΥΓΓΡΑΦΗΝ ΚΑΤΗΧΗΤΙΚΩΝ ΒΙΒΛΙΩΝ (Greek Archdiocese — Department of Sunday Schools)	110
NATIONAL CONTEST FOR THE PREPARATION OF SUNDAY SCHOOL TEXTBOOKS (Greek Archdiocese — Department of Sunday Schools)	111
DEVELOPING A PEDAL TECHNIQUE By Xenia Anton Desby	112
ΕΙΔΗΣΕΙΣ «ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ» (Πατριαρχεῖον — Ἱερὰ Ἀρχιεπισκοπὴ — Γραφεῖον Παιδείας — Κατηχητικὸν Γραφεῖον — G.O.Y.A. — Junior Youth — Ὁ Ἡλιουπόλεως Γεννάδιος)	113
BOOKS AND YOU ..... Rev. T. Andrews, Editor	117

21 ΜΑΪΟΥ

Ὁ τῶν ἀνάκτων ἄναξ καὶ Θεός, ὁ πλουσίαις δωρεαῖς κατακοσμῶν τοὺς ἀξίους, αὐτὸς οὐρανόθεν, ὥσπερ Παῦλον τὸν ἀοίδημον, διὰ σημείου τοῦ Σταυροῦ σέ, Κωνσταντῖνε, ἐζώγρησεν. Ἐν τούτῳ, φήσας, νίκα τοὺς ἐχθρούς σου· ὃν ἀναζητήσας σὺν μητρὶ θεόφρονι καὶ εὑρὼν ὡς ἐπόθεις, τούτους κατὰ κράτος ἐτροπώσω. Σὺν αὐτῇ οὖν ἱκέτευε ὑπὲρ ὀρθοδόξων βασιλέων καὶ τοῦ φιλοχρίστου στρατοῦ καὶ πάντων τῶν τὴν μνήμην σου τελούντων πιστῶς τὸν μόνον φιλάνθρωπον λυτρωθῆναι πάσης ὀργῆς.

Δοξαστικὸν τῶν Αἴνων τῆς Ἑορτῆς

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΒ΄. ΜΑΪΟΣ—MAY, 1956 ΑΡΙΘΜΟΣ 434

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

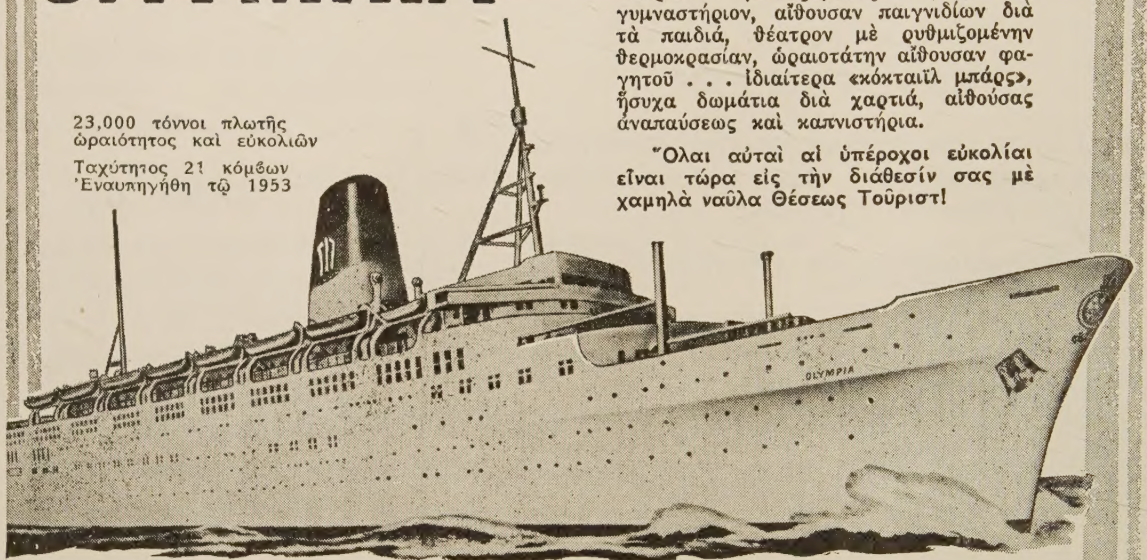
ΟΛΥΜΠΙΑ

Τὸ ἀπαράμιλλον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς. . . . Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ . . . μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ . . . ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν
Ταχύτητος 21 κόμβων
Ἐναυπηγήθη τῷ 1953



ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ
ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ

ΙΟΥΝΙΟΥ 5

ΙΟΥΝΙΟΥ 30 — ΙΟΥΛΙΟΥ 27

ΑΥΓΟΥΣΤΟΥ 24

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου . . . καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

GREEK LINE

General Steam Navigation Co.
Ltd. of Greece
8-10 Bridge Street, New York 4, N. Y.
BOSTON ● CLEVELAND ● CHICAGO
LOS ANGELES ● TORONTO ● MONTREAL

ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ "ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ"

Ἡ Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν Ὀρθοδόξου Πληρώματος.

Gentlemen:

Inclosed herewith is my personal check for renewal of my yearly subscription to *The Orthodox Observer.*

I have been a subscriber to this magazine for several years. I have enjoyed receiving *The Observer,* and I am looking forward to another year of "good reading" from your periodical.

During the past year, I have noticed several improvements in the make-up of the magazine. I feel that these changes have greatly improved *The Observer.* I trust that additional changes will be made, thus insuring the fact that in the not too distant future *The Orthodox Observer* will become the number one religious journal of the Orthodox Church.

If I can be of any service, in furthering the cause of *The Observer,* I would be more than happy to assist in any way possible.

Sincerely,
CONSTANTINE J. SKEDROS
Salt Lake City, Utah

April 12, 1956

■

Dear Sir:

In the days when the only English in *The Observer* were the Elm Street address and a few advertisements, I used to practice my Greek by reading your articles. Now that English articles represent almost half the content, I prefer the articles written in Greek.

Although intended to fill a serious need, the articles in English are often disappointing. They are usually too short to permit a proper presentation on the subject. I agree with Mr. Yiannias' remarks printed in this column on Byzantine Architecture. His analysis could apply to any subject.

For example Professor Whitman's article in the January 1955 issue aroused my curiosity. I was amazed one year later to read his complete speech. It was obvious he was not familiar with the Byzantines, but the professor certainly knew his Modern Greeks. How often do we find a classicist who can quote Cavafy or the other poets and their language? We all know they are a tiny minority and yet this charming speech full of reference was reduced to one page!

Recently, the articles of Ἀλέξανδρος Βρυώνης are a case in point. The longer one Ἡ Βυζαντινὴ Εἰκόνα was more interesting because of comparisons made than Ὁ Βυζαντινὸς Ναὸς in the previous issue.

Although there has been a series on the choir, it is the practical side of the problem of church music that has been discussed and not the music itself. Because I am of the *neolaia* (younger generation) and intensely dislike the "theatrical noises" (to quote St. Gregory the Theologian) made by the organs introduced into our churches, I would like to see Mr. Athanasopoulos' articles translated and published in English — in a much more expanded form — so that the younger people can understand why instrumental music was kept out of Orthodox Churches for more than a millennium and a half. . . .

There is such a great need for this kind of information. If *The Observer* doesn't provide it, where is it to come from? You filled the need when you devoted the November issue to the Istanbul riots in English — readers of the Greek dailies having already learned the facts.

How other readers feel I don't know, but my plea is for fewer, longer articles and no serializing unless it really lends itself as does the series Mighty Women in Miniature.

I cannot stop reading *The Observer* nor cease to recommend it, so I am enclosing ten dollars ($10.00) for two, two-year subscriptions to . . .

Thank you for providing me with many instructive hours of reading about our Church and I hope to see a thicker *Observer* soon.

HELEN POLYCHRONIS
Long Island City, N. Y.

March 26, 1956

• *We would like to publish more and longer articles in both languages to quench the religious thirst of many readers. However, the volume of the "Observer" cannot increase unless the circulation figures triple, at least. Of course, many financial factors are involved. That is why we constantly call upon the assistance of our priests and community leaders. We are optimistic enough to say that a better future for the "Orthodox Observer" is in view.*—EDITOR

OBSERVER

Established 1934

Vol. XXII May 1956 No. 434

A monthly record of the News, the work and the thought of the Greek Orthodox Church in America, published under the auspices of the Greek Archdiocese.

•

EDITOR:
EMM. HATZIEMMANUEL

•

THE ORTHODOX OBSERVER is published monthly by the Greek Archdiocese Publications Association, at Garrison, N. Y.

"Reentered as second class matter May 21, 1953, at the Post Office at Garrison, N. Y., under the Act of March 3, 1879."

SUBSCRIPTIONS in the United States: For one year $3.00 — for two years $5.00.

Other Countries $3.50 per year.
25 Cents a copy.

•

Contributions and News deadline for THE ORTHODOX OBSERVER is the 10th day of the month for issue dated the following month.

•

CHANGE OF ADDRESS AND RENEWAL ORDERS are to be sent to: Orthodox Observer, St. Basil's Academy, Garrison, N. Y.,; or: Greek Archdiocese, 10 East 79th Street, New York, N. Y.

Please allow one month for change of address and renewal orders to become effective.

To insure accuracy of changes of address, please include present address together with your new address.

ΕΣΩΤΕΡΙΚΗ ΙΕΡΑΠΟΣΤΟΛΗ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΕΠΑΝΗΓΥΡΙΣΑΜΕΝ πρὸ ὀλίγου τὸ μεγαλείτερον γεγονὸς τοῦ Χριστιανισμοῦ: τὴν ἐκ νεκρῶν Ἀνάστασιν τοῦ Σωτῆρος μας Χριστοῦ. Εἰς αὐτὸ τὸ γεγονὸς ἐβασίσθη, εὐθὺς ἐξ ἀρχῆς, ὁ Χριστιανισμός. Εἰς αὐτὸ ὀφείλεται ἡ μεταμόρφωσις τῶν μαθητῶν καὶ ἀποστόλων τοῦ Σωτῆρος. Αὐτὸ μετέστρεψε καὶ μετέβαλε τὸν Παῦλον. Χάρις εἰς αὐτὸ ὁ Χριστιανισμὸς διεδόθη μὲ ταχύτητα ἀνέμου καὶ πυρός.

Τὸ φῶς τῆς Ἀναστάσεως ἄλλους ἐξ ἄλλων ἔκαμεν Ἰουδαίους καὶ Ἐθνικούς. Ἔρριψε τὰς πανισχύρους του ἀκτῖνας εἰς τὰ βάθη τῆς ἱστορίας τοῦ παρελθόντος. Ὑπὸ τὴν λάμψιν του εἶδον οἱ προσήλυτοι τοῦ Χριστιανισμοῦ τὴν μέριμναν τὴν πατρικὴν καὶ μητρικὴν τῆς Θείας Προνοίας ἀπὸ τῆς ἐκδιώξεως τῶν πρωτοπλάστων ἐκ τοῦ Παραδείσου μέχρι τῆς ἐπιφανείας τοῦ Χριστοῦ. Εἶδον ἐπίσης τὰ ἀγαθά, ποὺ ὀφθαλμὸς δὲν εἶδε καὶ ὠτίον δὲν ἤκουσε, ποὺ ἡτοίμασεν ὁ Κύριος διὰ τοὺς ἀγαπῶντας Αὐτόν. Καὶ πλήρεις πίστεως εἰς τὸν Θεάνθρωπον, τὴν Ἀνάστασίν Του καὶ τὴν μέλλουσαν μακαριότητα, καὶ ταυτοχρόνως προσωπικὴν πεῖραν ἔχοντες ὅτι «καλὸν καὶ τερπνὸν τὸ συνεῖναι Χριστῷ», μὲ τὴν συναίσθησιν τῆς πραγματικῆς παρουσίας τοῦ Ὁποίου διήρχοντο τὴν καθημερινὴν ζωήν των — ἠσπάζοντο τὸν Χριστιανισμόν, ἐπίστευον εἰς τὸν Χριστὸν καὶ ἔζων τὸν Χριστόν. Ἦσαν οἱ ἴδιοι, οἱ προσήλυτοι τῆς νέας θρησκείας, ζωντανὰ κηρύγματα Χριστοῦ. Ἕκαστος αὐτῶν ἦτο εἷς ἀπόστολος καὶ κήρυξ διαπρύσιος τῆς εὐτυχίας καὶ χαρᾶς, ποὺ δίδει ἡ ἐν Χριστῷ ζωή. Διὰ τοῦτο προσετίθεντο εἰς τοὺς πιστεύοντας κατὰ χιλιάδας οἱ νέοι ὀπαδοί. Διότι ἕκαστος πιστὸς ἦτο καὶ ἱεραπόστολος. Διότι ἕκαστος Χριστιανὸς καὶ ἑκάστη Χριστιανή, ἀσπαζόμενοι τὸν Χριστιανισμόν, εἶχον συναίσθησιν βαθυτάτην τῆς εὐθύνης των ἀπέναντι τοῦ κόσμου καὶ ἔζων τὰ λόγια ἐκεῖνα τῆς Ἁγ. Καθολικῆς ἐπιστολῆς τοῦ Πέτρου: «Ἡμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ἡμᾶς καλέσαντος εἰς τὸ θαυμαστὸν Αὐτοῦ φῶς· οἵ ποτε οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες». Προεξῆρχον, βεβαίως, εἰς τὴν προσπάθειαν τῆς διαδόσεως τῆς νέας θρησκείας, ἀλλὰ καὶ τοῦ βιώματός της οἱ ἀντιπρόσωποι καὶ διάδοχοι τῶν ἀποστόλων, καὶ τῶν λαϊκῶν, ὅμως, αἱ τάξεις δὲν ἐλησμόνουν ὅτι ἦσαν «βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ» καὶ «γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν». Ἀρκεῖ νὰ ἀναγνώσῃ κανεὶς τὴν θαυμασίαν πρὸς Διόγνητον ἐπιστολήν, ποὺ εἶναι τὸ καλλίτερον σχόλιον εἰς τοὺς λόγους τούτους τοῦ Ἀποστόλου Πέτρου, διὰ νὰ ἐννοήσῃ πλήρως καὶ τελείως τὴν ἀλήθειαν μὲ τὴν ὁποίαν ἀσχολούμεθα.

Ἂς ἐρωτήσωμεν τώρα ἡμᾶς αὐτοὺς καὶ ἂς ἀπαντήσωμεν μὲ εἰλικρίνειαν, ἀσκεῖ καὶ ἐφ' ἡμῶν τὴν εὐεργετικὴν καὶ σωτήριον αὐτὴν ἐπίδρασιν τὸ φῶς τῆς Ἀναστάσεως; Εἴμεθα καὶ ἡμεῖς κληρικοὶ καὶ λαϊκοί, ἄνδρες καὶ γυναῖκες τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας μας, ζωντανὰ κηρύγματα τοῦ Χριστιανισμοῦ καὶ τῆς μεταμορφώσεως, ποὺ ἀπεργάζεται ὁ ἀείζωος Χριστός, ὁ χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας; Εἴμεθα ἱεραπόστολοι εἰς τὸ περιβάλλον του ἕκαστος; Καὶ ὅταν λέγωμεν ἱεραπόστολοι δὲν ἐννοοῦμεν κυρίως τὴν διάδοσιν τῆς Ὀρθοδόξου πίστεως καὶ ζωῆς μεταξὺ τῶν ἑτεροδόξων. Διότι αὐτὸ εἶναι κάτι, ποὺ δὲν εἶναι δυνατὸν παρὰ νὰ συμβῇ, νὰ γίνῃ ἂν ἡμεῖς Ὀρθοδόξως καὶ πιστεύομεν καὶ ζῶμεν. Ἀλλ' ἐννοοῦμεν ἱεραπόστολοι μεταξύ, πρώτιστα καὶ κατ' ἐξοχήν, τῶν Ὀρθοδόξων Χριστιανῶν ἀδελφῶν μας, ὥστε νὰ κατανοήσουν οὗτοι τὴν μεγάλην ἀλήθειαν τῶν λόγων τοῦ Ἀποστόλου Πέτρου, ὅτι δηλονότι εἴμεθα προωρισμένοι νὰ ζῶμεν «ὡς φωστῆρες ἐν κόσμῳ», καὶ «γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλωμεν τοῦ ἐκ τοῦ σκότους ἡμᾶς καλέσαντος εἰς τὸ θαυμαστὸν Αὐτοῦ φῶς». Αὐτὴ φρονοῦμεν ὅτι εἶναι ἡ μεγίστη ἀνάγκη δι' ἡμᾶς τῆς παρούσης στιγμῆς.

Ἂς μὴ δὲ εἴπῃ τις ὅτι τοῦτο εἶναι τὸ ἔργον καὶ ἡ ἀποστολὴ τῶν κληρικῶν ἀρχιερέων καὶ ἱερέων. Ὄχι! Εἶναι τοῦτο ἔργον καὶ ἀποστολὴ ὅλων ἡμῶν ὅσοι εἰς Χριστὸν ἐβαπτίσθημεν, ὑπὸ τὴν καθοδήγησιν βεβαίως τῶν κληρικῶν. Αὐτὸ διακηρύττει τοῦ Χριστιανισμοῦ ἡ ἱστορία τῶν πρώτων αἰώνων. Αὐτὸ μᾶς ὑπενθύμισαν καὶ οἱ φερέλπιδες βλαστοὶ τῆς νέας μας γενεᾶς, ὅταν ἐλάμβανον ὡς ἔμβλημα τῆς ὀργανώσεώς των τό: «Ζῆτε τὴν Ὀρθόδοξόν σας πίστιν». Μὲ βαθυτάτην δὲ εὐγνωμοσύνην ὀφείλομεν νὰ εὐχαριστήσωμεν ἐκ βαθέων τὸν Ἀναστάντα Κύριον ἡμῶν, διότι ὑπάρχουν οὐκ ὀλίγα ἐκ τῶν τέκνων

Η ΓΟΝΥΚΛΙΣΙΑ ΚΑΤΑ ΤΑΣ ΚΥΡΙΑΚΑΣ

Ὑπὸ Οἰκον. ΓΕΩΡΓΙΟΥ ΟΙΚΟΝΟΜΙΔΗ
Columbus, Ohio

ΕΠΙΤΡΕΠΕΤΑΙ τὸ γονάτισμα τῶν Ὀρθοδόξων Χριστιανῶν εἰς τὴν Λειτουργίαν τῆς Κυριακῆς; Εἶναι τοῦτο ὀρθὸν καὶ κανονικόν; Αὐτὴν τὴν ἐρώτησιν μοῦ ἀπηύθυνε πρό τινος εὐσεβής τις Χριστιανὸς εἰς τὸ τέλος τῆς Λειτουργίας τῆς Κυριακῆς εἴς τινα Κοινότητα.

Τὸ ζήτημα τοῦτο ἀπησχόλησε καὶ τὴν Ἐκκλησίαν τῆς Ἑλλάδος, ὅταν πρό τινων ἐτῶν ἤρχισαν εἰς μερικοὺς ναοὺς τῶν Ἀθηνῶν καὶ τοῦ Πειραιῶς καὶ ὀλίγων ἐπαρχιακῶν πόλεων νὰ γονατίζουν οἱ χριστιανοὶ μετὰ τῶν ἱερέων των κατὰ τὴν ἱερὰν στιγμὴν τοῦ καθαγιασμοῦ ἐπὶ τῆς Ἁγίας Τραπέζης τῶν Τιμίων Δώρων τοῦ ἄρτου καὶ τοῦ οἴνου. Καὶ ἄλλοι μὲν ἐτάχθησαν ὑπὲρ τοῦ γονατίσματος, πρωτοστατούσης τῆς εὐσεβοῦς καὶ Ἱεραποστολικῆς Ἀδελφότητος τῆς Ζωῆς, οἱ περισσότεροι δὲ ἐκ τῶν κληρικῶν καὶ λαϊκῶν διεφώνησαν στηριχθέντες εἰς τὴν ἀπὸ αἰώνων ἐπικρατοῦσαν συνήθειαν τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας καὶ εἰς τὸν 20ὸν Κανόνα τῆς Α΄ Οἰκουμενικῆς Συνόδου.

Προτοῦ ἀποφανθῶμεν ἐπὶ τοῦ ζητήματος τούτου, ἀνάγκη, νομίζω, νὰ ἀναφέρωμεν γενικῶς τοὺς διαφόρους τρόπους, κατὰ τοὺς ὁποίους οἱ Ἰουδαῖοι καὶ οἱ πρῶτοι Χριστιανοὶ προσηύχοντο.

Τρεῖς τρόποι προσευχῆς ὑπῆρχον κυρίως ἐν χρήσει εἰς τοὺς Ἰουδαίους καὶ εἰς τοὺς πρώτους Χριστιανούς, καθὼς τοῦτο ἐξάγεται ἐκ σχετικῶν Ψαλμικῶν στίχων καὶ χωρίων τῆς Ἁγίας Γραφῆς,

α) Προσηύχοντο ὄρθιοι καὶ ἱστάμενοι καὶ μάλιστα αἴροντες (σηκώνοντες) τὰς χεῖρας αὐτῶν πρὸς τὸν οὐρανὸν καὶ τοὺς ὀφθαλμούς των.

Ψαλμ. 62, 4: «Εἰσάκουσον, Κύριε, τῆς φωνῆς τῆς δεήσεώς μου ἐν τῷ δέεσθαί με πρὸς σέ· ἐν τῷ αἴρειν τὰς χεῖρας μου πρὸς ναὸν τὸν ἅγιόν σου».

Ψαλμ. 120, 1: «Ἦρα τοὺς ὀφθαλμούς μου εἰς τὰ ὄρη ὅθεν ἥξει (θὰ ἔλθῃ) ἡ βοήθειά μου. Ἡ βοήθειά μου παρὰ Κυρίου, τοῦ ποιήσαντος τὸν οὐρανὸν καὶ τὴν γῆν».

Ψαλμ. 133, 3: «Ἐν ταῖς νυξὶν ἐπάρατε τὰς χεῖρας ὑμῶν εἰς τὰ ἅγια (σκηνώματα, τὸν ναὸν) καὶ εὐλογεῖτε τὸν Κύριον».

Ψαλμ. 142, 6: «Διεπέτασα (ἅπλωσα) πρὸς σὲ τὰς χεῖρας μου, ὡς γῆ ἄνυδρός σοι».

Α΄ Βασιλ. 8, 22: «Καὶ σταθεὶς ὁ Σολομὼν ἔμπροσθεν τοῦ θυσιαστηρίου τοῦ Κυρίου, ἐνώπιον πάσης τῆς συναγωγῆς τοῦ Ἰσραὴλ ἐξέτεινε τὰς χεῖρας αὐτοῦ πρὸς τὸν οὐρανὸν καὶ εἶπε . . . ».

Ἰωάν. 11, 41-44: «Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ἤδειν (ἐγνώριζα) ὅτι πάντοτε μοῦ ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τοῦτον τὸν περιεστῶτα (ποὺ ἵσταται γύρω μου) ἵνα πιστεύσωσι ὅτι σὺ μὲ ἀπέστειλας. Καὶ ταῦτα

μας, τὰ ὁποῖα εἴτε ὡς κατηχηταὶ καὶ κατηχήτριαι, εἴτε ὡς μέλη τῶν Διοικητικῶν Συμβουλίων τῶν εὐλογημένων κοινοτήτων μας, τῶν Φιλοπτώχων μας Ἀδελφοτήτων κυριῶν καὶ δεσποινίδων, τῶν Συλλόγων γονέων καὶ διδασκάλων, τῶν χορῳδιῶν μας καὶ τῶν τμημάτων τῆς Ὀργανώσεως τῆς νεολαίας μας, καταβάλλουν τὴν ἐπαινετὴν καὶ ἀξιόλογον προσπάθειαν νὰ ζοῦν τὴν Ὀρθόδοξόν μας πίστιν, νὰ κάμνουν τὸ ἱεραποστολικὸν ἔργον, ποὺ καθῆκον ἔχει νὰ διεξάγῃ κάθε συνειδητὸς Χριστιανός. Ὅλα αὐτὰ τὰ πρόσωπα ἀποτελοῦν τὴν ζύμην τὴν μικράν, ποὺ πρέπει νὰ ζυμώσῃ ὅλον τὸ φύραμα.

Πόσοι ὅμως εἶναι καὶ οἱ ψυχροί, οἱ ἀδιάφοροι, οἱ ἐνθυμούμενοι ὅτι εἶναι Ὀρθόδοξοι Χριστιανοὶ μόνον ὅταν πρόκειται νὰ διεκδικήσουν δικαιώματα, νὰ ἐκφράσουν παράπονα, νὰ ἐπικρίνουν εὐλαβεστάτους ἱερεῖς ἢ συμβούλια ναῶν. Πόσοι εἶναι οἱ συστηματικῶς ἀποφεύγοντες τὴν ἐκπλήρωσιν τῶν καθηκόντων καὶ τῶν ὑποχρεώσεών των εἴτε ἀπέναντι τῆς ἐσωτερικῆς ζωῆς των, τῆς καλλιεργείας δηλονότι τῆς πνευματικότητός των, εἴτε ἀπέναντι τοῦ κοινοτικοῦ των Ναοῦ καὶ τοῦ συνόλου τῆς Ἐκκλησίας; Ποῖος ἔχει καθῆκον νὰ προσπαθῇ ὅπως ἐπιτύχῃ τὴν μεταβολὴν αὐτῶν; Βεβαίως, θὰ ἀπαντήσῃ τις, ὁ Ἱερὸς Κλῆρος. Καὶ θὰ προσθέσωμεν ἡμεῖς, καὶ οἱ λαϊκοί μας ἄνδρες καὶ γυναῖκες ἱεραπόστολοι. Ἄνευ τῆς συνδρομῆς, βοηθείας καὶ συνεργασίας τῶν τελευταίων εἶναι ἀδύνατον νὰ ἐπαρκέσῃ ὁ Ἱερὸς Κλῆρος.! Ἂν μάλιστα ληφθῇ ὑπ' ὄψιν ἡ ἀριθμητικὴ ἀνεπάρκεια τῶν ὑπαρχόντων κληρικῶν μας καὶ αἱ τεράστιαι πολλάκις ἀποστάσεις, ποὺ ὀφείλουν νὰ διανύουν οὗτοι διὰ τὴν ἐκπλήρωσιν τῶν ἱερατικῶν καὶ ποιμαντορικῶν των καθηκόντων, κατανοεῖται εὐκόλως ἡ ἀπόλυτος καὶ ἐπιβεβλημένη ἀνάγκη τῆς δημιουργίας καὶ ὑπάρξεως ἐσωτερικῆς ἱεραποστολῆς· ἀνδρῶν καὶ γυναικῶν ἀναγεγεννημένων, ποὺ εἶναι εἰς τὴν διάθεσιν τῆς Ἐκκλησίας, εἰς ἐκτάκτους πρὸ πάντων περιστάσεις, διὰ τὴν ὁλοκλήρωσιν, εἰ δυνατόν, τῆς μεγάλης ἀποστολῆς τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας μας. Ποιούμεθα ἔκκλησιν ἰδιαιτέρως καὶ ἐξαιρετικῶς εἰς τοὺς Ἱερατικοὺς Συνδέσμους ὅλων τῶν ἐπισκοπικῶν μας περιφερειῶν, ὅπως μελετήσουν σοβαρώτατα τὸ θέμα τοῦτο. Τὸ μέλλον τῆς Ἐκκλησίας μας ἐν τῇ μεγάλῃ μας Πατρίδι ἐπιβάλλει τὴν ἄμεσον μελέτην τοῦ ζητήματος.

εἰπών, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο (ἔβγα) ἔξω».

Ἰωάν. 17, 1-3: «Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυθεν (ἦλθεν) ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱὸς δοξάσῃ σε...».

Μάρκ. 11, 25: «Καὶ ὅταν στήκετε (στέκεσθε ὄρθιοι) προσευχόμενοι, ἀφίετε (συγχωρεῖτε) εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν».

Λουκ. 18, 11: «Ὁ Φαρισαῖος σταθείς, ταῦτα πρὸς ἑαυτὸν προσηύχετο...».

Α΄. Τιμ. 2, 8: «Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίας χεῖρας (ἁγνάς, καθαρὰς) ἄνευ ὀργῆς καὶ διαλογισμοῦ (δισταγμοῦ)».

β) Δεύτερον εἶδος προσευχῆς ἦτο τὸ πίπτειν ἐπὶ πρόσωπον ἢ ἐπὶ γῆς, πρηνὴς προσευχόμενος. Τοιαύτην προσευχὴν ἔκαμε καὶ ὁ Κύριος εἰς τὸν κῆπον τῆς Γεθσημανῆ κατὰ τὴν νύκτα τῆς ἀγωνίας.

Ματθ. 26, 39: «Καὶ προελθὼν μικρὸν (προχωρήσας ὀλίγον) ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατὸν ἐστίν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο, πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ».

γ) Τρίτον εἶδος προσευχῆς δύναται νὰ λογισθῇ καὶ ἡ κλίσις τοῦ σώματος ἢ μᾶλλον ἡ κλίσις τῆς κεφαλῆς: «Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν». «Οἱ κατηχούμενοι τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε».

δ) Τέταρτον εἶδος προσευχῆς εἶναι τὸ γόνυ κλίνοντες, ἤτοι γονατιστοὶ προσευχόμενοι. Ὁ τρόπος οὗτος τῆς προσευχῆς ἐνδιαφέρει περισσότερον τὸ θέμα μας.

Ἐσδρ. 9, 5: «Καὶ ἐν τῇ ἑσπερινῇ προσφορᾷ ἐσηκώθην ἀπὸ τῆς ταπεινώσεώς μου καὶ διασχίσας τὸ ἱμάτιόν μου, ἔκλινα ἐπὶ τὰ γόνατά μου καὶ ἐξέτεινα τὰς χεῖρας μου πρὸς Κύριον τὸν Θεόν μου καὶ εἶπον...».

Λουκ. 22, 40-46: «Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν (εἰς ἀπόστασιν πετροβολῆς) καὶ θεὶς τὰ γόνατα προσηύχετο λέγων...».

Πράξ. 7, 50-60: «Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύριε, δέξαι τὸ πνεῦμα μου. Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ Κύριε, μὴ στήσῃς (μὴ λογαριάσῃς) αὐτοῖς τὴν ἁμαρτίαν ταύτην».

Πράξ. 9, 40: Ὁ Πέτρος εἰς τὴν Ἰόππην ἀνιστᾷ τὴν Ταβιθὰ γονυπετὴς προσευχόμενος. «Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα προσηύχετο...».

Πράξ. 20, 36: Ὁ Παῦλος εἰς τὸν αἰγιαλὸν τῆς Μιλήτου μετὰ τῶν πρεσβυτέρων τῆς Ἐφέσου προσεύχεται γονυκλινής. «Καὶ ταῦτα εἰπών, θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς, προσηύξατο».

Πράξ. 21, 5-6: Ὁ Παῦλος εἰς τὸν αἰγιαλὸν τῆς πόλεως Τύρου προσεύχεται γονυπετὴς μετὰ τῶν χριστιανῶν τῆς πόλεως. «Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας (ὅταν συνεπληρώθησαν αἱ ἡμέραι) ἐξελθόντες, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλόν, προσηυξάμεθα».*

Καὶ τώρα ἂς ἐξετάσωμεν τί σημασίαν ἔχει ἡ γονυκλινὴς προσευχή.

α) Ἡ γονυκλινὴς προσευχὴ σημαίνει τὴν μεγάλην εὐλάβειαν, τὴν ταπείνωσιν καὶ τὸν ἀπόλυτον σεβασμὸν πρὸς τὸν Ὕψιστον καὶ Μεγαλοδύναμον Θεόν.

β) Δύναται νὰ σημαίνῃ τὴν μεγάλην θλῖψιν διὰ συμφοράν, ἡ ὁποία μᾶς ἔχει καταλάβει, ὁπότε καὶ ζητοῦμεν τὴν θείαν παρηγορίαν.

γ) Δύναται νὰ σημαίνῃ τὴν μεγάλην λύπην καὶ συντριβὴν τῆς καρδίας μας διὰ τὰ ἁμαρτήματά μας.

δ) Δύναται νὰ σημαίνῃ ἡ γονυκλινὴς προσευχὴ καὶ τὴν λύπην διὰ κακόν, τὸ ὁποῖον φοβούμεθα ὅτι θὰ μᾶς καταλάβῃ, ὁπότε ζητοῦμεν τὴν βοήθειαν τοῦ Θεοῦ διὰ νὰ μᾶς προφυλάξῃ.

Ἀλλὰ τὸ ὀλιγόλεπτο γονάτισμα τῶν χριστιανῶν, τὴν Κυριακήν, κατὰ τὴν ἱερωτέραν στιγμὴν τῆς Λειτουργίας, ὁπότε τελεῖται τὸ ἁγιώτατον Μυστήριον τῆς Θρησκείας μας, τί νὰ σημαίνῃ; Ὄχι βέβαια λύπην καὶ συντριβὴν διὰ τὰ ἁμαρτήματά μας, ὄχι θλῖψιν διὰ συμφοράν, ἡ ὁποία μᾶς κατέλαβε ἢ πρόκειται νὰ μᾶς καταλάβῃ· ἀλλὰ σημαίνει ἀκριβῶς τὸν μέγαν σεβασμὸν καὶ τὴν ὑψίστην εὐλάβειαν πρὸς τὸ τελούμενον Μυστήριον.

Ἀλλὰ τί περὶ τοῦ 20οῦ Κανόνος τῆς Α΄ Οἰκουμενικῆς Συνόδου (325 μ. Χ.); Οὗτος ἔχει ὡς ἑξῆς: «Ἐπειδή τινες εἰσὶν ἐν Κυριακῇ γόνυ κλίνοντες, ἑστῶτας (ὀρθίους) ἔδοξε τῇ ἁγίᾳ Συνόδῳ τὰς εὐχὰς (προσευχὰς) ἀποδιδόναι τῷ Θεῷ». (Ἐπειδὴ εἶναι μερικοὶ χριστιανοί, ποὺ τὴν Κυριακὴν γονατιστοὶ προσεύχονται, ἐφάνη εὔλογον εἰς τὴν Ἁγίαν Σύνοδον, ὄρθιοι νὰ προσεύχωνται εἰς τὸν Κύριον).

Τί ἄραγε νὰ συνέβαινε εἰς τὴν ἀρχαίαν ἐκκλησίαν διὰ νὰ γίνῃ ὁ 20ὸς Κανὼν τῆς Α΄ Οἰκουμενικῆς Συνόδου;

Ἡ Κυριακὴ ἐθεωρεῖτο πάντοτε ὑπὸ τῆς Ἐκκλησίας ὡς ἡμέρα χαρᾶς, εὐφροσύνης καὶ ἀγαλλιάσεως διὰ τὴν ἀνάστασιν τοῦ Χριστοῦ καὶ διὰ τὴν δικαίωσιν καὶ ἀπολύτρωσιν ἡμῶν. Ἐπειδὴ δὲ μερικοὶ ἐκ τῶν χριστιανῶν κατὰ τὴν Κυριακὴν προσηύχοντο γονυπετεῖς, εἰς ἔνδειξιν ἁμαρτωλῆς ζωῆς, ἄλλοι προσηύχοντο πρηνεῖς, οἱ περισσότεροι δὲ προσηύχοντο ὄρθιοι, διὰ τοῦτο ἡ Α΄ Οἰκουμενικὴ Σύνοδος, πρὸς ἀποφυγὴν ἀταξίας καὶ χάριν τῆς ὁμοιομορφίας καὶ διὰ τὸ χαρμόσυνον τῆς Κυριακῆς, διέταξε νὰ προσ-

---

* Ἄραγε μέγας τις ἁγιογράφος ἐζωγράφισεν ἐν εἰκόνι τινὶ ἢ ἐν τοιχογραφίᾳ τὴν συγκινητικὴν καὶ τρυφερωτάτην ταύτην πνευματικὴν σκηνὴν τῆς ἐν τῷ αἰγιαλῷ τῆς Μιλήτου καὶ τῆς Τύρου γονυκλινοῦς προσευχῆς τοῦ Παύλου μετὰ τῶν πρεσβυτέρων τῆς Ἐφέσου ἢ μετὰ τῶν ἄλλων ἀδελφῶν χριστιανῶν τῆς Τύρου σὺν γυναιξὶ καὶ τέκνοις αὐτῶν;

Ο ΓΕΝ. ΓΡΑΜΜΑΤΕΥΣ ΤΟΥ ΠΑΓΚΟΣΜΙΟΥ ΣΥΜΒΟΥΛΙΟΥ ΕΚΚΛΗΣΙΩΝ Dr. ΒΙΛΛΕΝ ΒΙΣΣΕΡ 'ΤΟΟΦΤ

'Υπὸ τοῦ Θεοφιλ. 'Επισκόπου Μελίτης
Κου ΙΑΚΩΒΟΥ

Οἱ ἀναγνῶσται τοῦ «'Ορθοδόξου Παρατηρητοῦ» εἶναι ἐξοικειωμένοι μὲ τὴν συχνὴν δημοσίευσιν τοῦ ὀνόματος τοῦ Δόκτωρος Βίσσερ 'Τοόφτ, Γενικοῦ Γραμματέως τοῦ Παγκοσμίου Συμβουλίου 'Εκκλησιῶν. 'Υπ' αὐτὸ τὸ ὄνομα, ποὺ εἶναι τὸ ἐπίθετόν του, τυγχάνει οὗτος γνωστὸς εἰς ὅλους τοὺς διεθνεῖς κύκλους: θρησκευτικούς, πανεπιστημιακούς, πολιτικοὺς καὶ κοινωνικούς.

"Ενα βιογραφικὸν σκιαγράφημά του συντελεῖ νὰ κάμῃ γνωστότερον τὸν ἄνθρωπον, ὁ ὁποῖος δὲν εἶναι ἁπλῶς ὁ Γενικὸς Γραμματεὺς τοῦ Παγκοσμίου Συμβουλίου 'Εκκλησιῶν, ἀλλὰ τουταυτὸ καὶ ἡ ψυχὴ αὐτοῦ.

'Εγεννήθη τὸ 1900 εἰς τὴν πόλιν Χάαρλεμ τῆς 'Ολλανδίας. Τὰς σπουδάς του τὰς ἔκαμεν εἰς τὸ Πανεπιστήμιον τοῦ Λεύντεν. Εἰς ἡλικίαν 24 ἐτῶν ἐνυμφεύθη τὴν 'Ερριέταν Φιλιππίναν 'Ιακωβίναν Μποττάερτ καὶ τὸ ἴδιον ἔτος ἐχειροτονήθη. Εἶναι πάστωρ καὶ ἀνήκει εἰς τὴν 'Εκκλησίαν τῆς 'Ολλανδίας. 'Η σταδιοδρομία του ὅμως ὅλη ἤρχισε καὶ συνεχίζεται μέσα εἰς τὸ πλαίσιον ὀργανώσεων, ὁμοσπονδιῶν καὶ κινήσεων διεθνοῦς ἢ μᾶλλον παγκοσμίου χαρακτῆρος. Πρὶν ἢ ἀναλάβῃ τὴν Γενικὴν Γραμματείαν τοῦ Παγκοσμίου Συμβουλίου 'Εκκλησιῶν ὑπηρέτησεν ὡς γραμματεὺς τὴν Παγκόσμιον 'Ε-

Δρ. ΒΙΛΛΕΜ ΒΙΣΣΕΡ ΤΟΟΦΤ

πιτροπὴν τῆς Χριστιανικῆς 'Ενώσεως τῶν Νέων (1924-1931), τὴν Παγκόσμιον 'Ομοσπονδίαν Χριστιανῶν Φοιτητῶν (1931-1939), τὴν Προσωρινὴν 'Επιτροπὴν τοῦ Παγκοσμίου Συμβουλίου 'Εκκλησιῶν (1939-1948) καὶ ἀπὸ τοῦ Αὐγούστου τοῦ 1948, ὅτε καὶ ἱδρύθη, τὸ Παγκόσμιον Συμβούλιον 'Εκκλησιῶν, τὸ ὁποῖον διὰ τῆς ἀκαταπονήτου δραστηριότητός του ὠργάνωσε καὶ ἀνήγαγεν εἰς τὴν περιωπήν, εἰς τὴν ὁποίαν εὑρίσκεται σήμερον τοῦτο ὡς πρώτου μεγέθους, σοβαρότητος καὶ ἐπιρροῆς Διεκκλησιαστικὸς ὀργανισμός.

'Ο Δρ. Βίλλεμ Βίσσερ Τοὸφτ εἶναι βαθὺς θεολόγος, ἱστορικὸς ὡς ἄριστα κατηρτισμένος, μελετητὴς ἀγχινούστατος καὶ συγγραφεὺς ἀληθῶς ἐμβριθής. 'Επὶ πλέον εἶναι ἄνθρωπος πίστεως, ἀρχῶν, εἰλικρινέστατος δὲ ὡς συνεργάτης καὶ φίλος.

Μεταξὺ τῶν συγγραμμάτων του καταλέγεται καὶ ἓν μὲ τὸν τίτλον «'Αγγλοκαθολικισμὸς καὶ 'Ορθοδοξία», ἐμφανισθὲν τὸ 1933. 'Η τελευταία του μελέτη, ἀξία ἰδιαιτέρας προσοχῆς, εἶναι ἡ ὑπὸ τὸν τίτλον: «Διάφοροι ἔννοιαι τῆς ἑνότητος ('Εκκλησιαστικῆς) καὶ ἡ ἑνότης, τὴν ὁποίαν τὸ Παγκόσμιον Συμβούλιον 'Εκκλησιῶν ἐπιδιώκει νὰ προαγάγῃ».

Διὰ τὰς θεολογικάς του μελέτας καὶ τὴν ἐξαιρετικὴν τῷ ὄντι συμβολήν του εἰς τὴν προσέγγισιν τῶν Χριστιανικῶν ὁμολογιῶν μεταξὺ ἀλλήλων καὶ πρὸς τὸ θέμα τῆς θεοευχήτου ἑνώσεως τῶν 'Εκκλησιῶν ἐτιμήθη ἀπὸ τὴν Βασίλισσαν τῆς 'Ολλανδίας. 'Επίσης καὶ ἀπὸ τὰ Πανεπιστήμια 'Αμπερντίν, Βουδαπέστης, Πρίνστον, Τορόντο, Γαίηλ, "Ομπερλιν, Γενεύης καὶ 'Οξφόρδης μὲ τιμητικὰ διπλώματα δόκτωρος Θεολογίας.

Γνώστης τοῦ ἱστορικοῦ, τόσον τῶν ἑνωτικῶν προσπαθειῶν τοῦ παρελθόντος, ὅσον καὶ τῶν σχέσεων τῶν 'Ορθοδόξων 'Εκκλησιῶν πρὸς τὰς 'Εκκλησίας τῆς Διαμαρτυρήσεως, ἀφ' ἧς ἐποχῆς ἔγιναν αἱ πρῶται ἐπαφαὶ μεταξὺ αὐτῶν, κατέχει εἰς τὴν ἐντέλειαν τὰς διδασκαλίας, ἀρχὰς καὶ πεποιθήσεις τῆς 'Ορθοδόξου 'Εκκλησίας ἐν τῷ συνόλῳ της καὶ δι' αὐτὸ τρέφει ἀπεριόριστον σεβασμὸν καὶ βαθεῖαν εὐλάβειαν πρὸς αὐτήν, τὴν ὁποίαν ἐξεδήλωσε πεπαρρησιασμένως καὶ ἐκδηλώνει εἰς πᾶσαν παρουσιαζομένην εὐκαιρίαν.

εὔχωνται οἱ χριστιανοὶ ὄρθιοι. Τὸ δίλεπτον ὅμως γονάτισμα τῶν χριστιανῶν εἰς τὴν ἁγιωτέραν στιγμὴν τῆς Λειτουργίας μας δὲν ἔχει καμμίαν σχέσιν μὲ τὰ ἀνωτέρω.

Τὸ γονάτισμα λοιπὸν κατὰ τὴν ἱερωτάτην στιγμὴν τῆς Λειτουργίας, ὁπότε τελεῖται τὸ ἁγιώτατον Μυστήριον τῆς Θείας Εὐχαριστίας, εἶναι ὀρθόν, εὐλαβὲς καὶ συγκινητικόν, ὅτε μάλιστα ψάλλεται καὶ ὁ θαυμάσιος ὕμνος «Σὲ ὑμνοῦμεν, Σὲ εὐλογοῦμεν, Σοὶ εὐχαριστοῦμεν Κύριε, καὶ δεόμεθά Σου ὁ Θεὸς ἡμῶν».

IS THERE ANY HOPE

By REV. ANTHONY M. CONIARIS
Minneapolis, Minn.

OFF the coast of Massachusetts many years ago, the submarine S-4 was rammed by another ship and immediately went to the bottom. The whole crew was caught in a prison of living death. Ships rushed to the scene of the disaster; deep-sea divers went to the bottom to discover if by some chance the crew could be released. Slowly the oxygen in the air and in the special reserve tanks gave out and the men, lying flat inside the submarine, gasped for breath. Suddenly there was a tapping noise. A diver beside the submarine put his helmeted ear to the vessel. The tapping continued; someone on the inside, with a blunt instrument, was beating out a message in Morse Code. Several questions were asked. Then a prolonged pause, and finally another question, very slow and very labored: "Is there any hope?" And that was their last message to the world.

Is there any hope? More than anything else men want an answer to that question. The Resurrected Christ comes this Easter and every Easter to re-assure us that there is hope.

Off the coast of Chile there is a tiny speck of land called Easter Island — so called because it was discovered on Easter Sunday in 1772. We recall this fact for just one purpose. To drive home the fact that Easter, Christ's Resurrection, is not an isolated island in human life, but is a part of the mainland of life, joined closely to every aspect of our living.

Too many times we have made Easter seem an island, just a day apart, a day for flowers and new clothes, particularly hats! But the fact of the Resurrection on Easter is joined inseparably to all that we are and to all that we hope to be.

Have you ever contemplated death for yourself? Just once? What it would be? What it would mean? What you would lose? What you might gain? Where it would take you? Have you ever come to an evening or a deep night when you thought there might be no other morning for you upon this earth?

Every Easter we confess and reaffirm our faith. It is God who keeps us alive. He keeps us until the time when He shall call us. And then what? Nothing? No! Then a door, and it is open. Then the outstretched hands of a welcoming Father. Then "a house not made with hands, eternal, imperishable . . ." in which we shall live for ever with our Lord. That is the hope that wells from Christ's Resurrection.

Have you ever thought of the Atom bomb, the Hydrogen bomb, the Cobalt bomb and what they might do to you and to this world? Do these horrible means of destruction extinguish all your hopes in this world? If they do, remember this: Christian hope never rests in this world; it rests in the Resurrected God. "If in this life only we have hope," says St. Paul, "we are of all men most to be pitied" (I Cor. 15: 19).

The Easter experience can become real to you. You, too, can "be raised to walk with Him in newness of life." You can personally walk out of the tomb of your defeated living; you can drop the habits that bind you round and round as graveclothes; as a caterpillar leaves its cocoon and with wings flies in the sky-blue yonder so you need not always drag along worm-like, despondent, earthy and hopeless.

When we hear the joyous greeting, "Christos Anesti!" let us answer, "In truth, He is risen." And in our hearts let us say, "I, too, have risen from the depths of sin. I have cast off the old and put on the new. I have dropped the grave-clothes of sin and put on the garment of regeneration. I have not only beheld the resurrection of my Lord from the dead, but daily I witness my own resurrection from hell to heaven, from death to life."

Is there any hope? Christ's Resurrection proclaims that there most certainly is, provided that Easter remains not an isolated island but a part of the mainland of our lives closely joined to our living and dying.

A PRAYER FOR ARMED FORCES DAY
MAY 16, 1956

Almighty God, on this Armed Forces Day, we give Thee thanks for all those who by their sacrifices and devotion to duty have made our heritage of freedom secure. Grant that we may prove worthy of our birthright and that in the days to come our land may be a power for peace in accordance with Thy will. Thou dost hold us to account for the use of all our powers and our privileges, thus keep us ever mindful of the responsibilities our citizenship requires.

Protect and assist all those who at home and abroad, on land and sea, and in the air are serving our country. Shield them from danger; keep them strong and steadfast; give them courage and faith. Uphold their hands that they, with all those who stand ready in reserve, may faithfully perform their duties and at all times remain true to the precepts of their Code of Conduct.

Finally we pray that we may become and remain Thy good servants, more completely surrendered in our devotion to Thee and to our country, and that Thy peace may return to this world to Thy honor and glory. Amen.

—THE ARMED FORCES CHAPLAINS BOARD

How To Reassure The Serviceman's Family

By REV. WILLIAM B. STROYEN
Orthodox Chaplain
Sampson Air Force Base
Geneva, N. Y.

IN the past several years, the armed services have reached into the vast majority of our homes, and the end is still not in sight. Nearly every man called up leaves at home a mother, or father, or perhaps a wife — someone whe regrets his leaving and who will not rest easily until he is back home again.

Those who have been left behind must experience a different tomorrow, one that will call for a readjustment no less difficult emotionally than that of their servicemen. The wife or mother must solve her own loneliness, and at the same time reconcile herself to the influence of military life upon her husband's or son's immediate and eventful future. Those of us who are friends and pastors can perform a genuine service if we will direct the family's attention to the positive and comforting factors in the situation.

This type of sympathetic understanding, of course, must be shaped to the individual's need. But we can offer the benefit of every reassuring fact. Without glossing over the problems of military life, I think we can speak of these heartening elements which the family should keep in mind:

Separation from Parents Is Part of Life

Hard as it may be, all parents must stand ready to be separated, sooner or later, from their children. This may come about through college, a job, marriage or the military service. It might help parents to realize that a six-month or four-year absence in the Armed Services, interrupted by occasional leaves, may not in reality be as drastic a separation as four years away at school.

Of course, this does not apply to a time of emergency or war when reason for anxiety increases. The mother may understandably regret an interruption of the activities her son was pursuing before entering service, but she can be grateful in the knowledge that the vast majority are able to return to their home towns when their service is over, to take up normal pursuits.

He is a Free Moral Agent

Regardless of the purpose for which a young man leaves home, he must choose his friends, his leisure activities, his moral standards. He is just as free to do this in the military service as in civilian life.

When a man is in the uniform of our country, no authority can compel him to trespasses against his own moral convictions. In fact, allowances are made for a good many attitudes.

For instance, Jews who celebrate their Sabbath on Saturday, are allowed this day off where possible; conscientious objectors are not required to bear arms; and Eastern Orthodox, Jewish, and Roman Catholic food prohibitions are respected wherever possible.

He Will Be Cared for Physically

Every mother or wife is inclined to fear that her loved one will not be cared for as he was at home. True enough, but no other military force in the world feeds, houses, or equips its men as well as ours does. The best of medical facilities will follow the serviceman wherever he goes. Even in combat, health provision such as inoculations, stringent food sanitation and disinfection of clothes and facilities are always enforced. When injury occurs in battle situation, medical assistance leaps to the assistance of our men. In Korea, many men who were wounded in battle, were evacuated by helicopter and undergoing major surgery within 20 minutes in mobile surgical hospitals. More than 90 per cent of all men treated in these hospitals recovered from their wounds. In combat areas extreme mental and emotional disturbances are treated by competent psychiatrists, at the first danger signal.

He Is Protected Morally

Many families worry about whether there will be greater temptation to let down the moral barriers in the services than in civilian life. In this area, too, careful watch is kept over the welfare of the men. For example, although beer is sold to the men in the armed forces, it is so controlled that in very few cases does it ever become a problem. Hard liquor sales are also stringently controlled.

As a result, drinking is not as widespread on military reservations as it is in civilian life. Also, no unauthorized persons are allowed on any military installation, and steps are taken to wipe out prostitution near any base or post.

His Emotional Well-being Is Considered

The soldier, sailor, marine or airman is not only cared for physically and morally, but there is careful attention to the emotional factors in his makeup. The average civilian would be surprised to see how much effort is expended in providing recreational facilities for all of the men, such as gymnasiums, movies, service clubs, libraries, bowling alleys and the like.

The serviceman is fortunate, also, that churches, veteran's organizations and USO's provide additional activitise for off-duty hours. Correspondence courses are offered through the Armed Forces Institute for any man interested in continuing his education. Actually, the armed forces come close to paral-

AN EASTER MESSAGE

By ARCHBISHOP MICHAEL

On Easter Sunday, May 6th, through the kind cooperation of the Religious Military Service in Washington, D. C., the following message was broadcasted to the American Servicemen of the Eastern Orthodox Church stationed in Europe.

ON the joyful occasion of the Resurrection of our Lord Jesus Christ, which we celebrate again this year of the Lord, I send cordial greetings to all the beloved servicemen of our Eastern Orthodox Church.

My dear friends, you are now in Europe, far away from our dearly beloved country, the mighty and really Christian America; far away from your beloved families, safeguarding the liberty, independence and the human decency of all freedom-loving European peoples and nations. Who is the common enemy of all those most precious values of Europeans as well as of all Americans? It is the materialistic, godless Communism. That system, which, since its establishment in Russia, solemnly declared and officially proclaimed its intention to exterminate from the world the religion of the Blessed Saviour, our Lord, as well as every other religion. Nevertheless, Christianity and religion in general were not exterminated either in Russia or in any of the so-called Satellite Countries, which have the misfortune to be under the tyranny of materialistic Communism. And without any hesitation we can predict that Christianity cannot and will not be exterminated! Because the Christian religion is Christ Himself; Who is the real and true Almighty God; Who was made Man. He is the God-Man Who after three days in a tomb rose from the dead and shall never die! He is the Lord Almighty of the living and the dead; the ever invincible Conqueror! Christ and the Church He established, through His Passion, His Crucifixion, and His triumphal Resurrection, have been persecuted from the very beginning. But He was, He is, and will be, to the end of time, the everlasting Victor! Christ, our Risen Lord and Saviour, speaking about Himself said: "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." Christ's words never failed and they shall never fail.

The all powerful dictator Stalin, who yesterday was worshipped as a real demi-god, who repeatedly swore that he would exterminate the Christian religion, today is denounced by his fellow-conspirators and fellow-criminals as the greatest tyrant that history has ever known. Thus, according to our Risen Lord's ever true words, Stalin fell on the stone and was broken; and was ground to powder by the Living Stone.

My dear friends, believe in Christ! Believe wholeheartedly in His Resurrection! Make every effort to live up to His teachings. Live in Christ! And be more than sure that you will ever conquer in this earthly life and you will see the Risen Lord, when you depart from this earthly tabernacle. So then rejoice in the Lord, because He conquered death. Because there is no death for those who live in Christ.

Christ is Risen!

leling the recreational opportunities offered by any typical American community. As a further aid to the serviceman, emergency leaves are often provided in case of sickness or death of any close member of the family. The Red Cross stands ready to help in this and other types of emergency.

He Has Religious Guidance

The moral and spiritual needs of the man in uniform of our country are not forgotten. Chaplains have been given unlimited cooperation in making available religious services for men of every faith. A chaplain is pledged to see to it that each man is given the opportunity to participate in a religious service of his own choosing. Under combat conditions in Korea many additional worship services were held by a typical chaplain in a week. Besides, he has much counseling to do. The chaplain regularly visits all men who are in the hospital, "brig" or stockade, and offers them any spiritual ministry or other assistance desired. If a chaplain is assigned to a unit where dependents live, he makes regular pastoral calls to the homes, as he would in any civilian parish. Also, Sunday schools and young people's groups are organized. And the chaplain maintains a close relationship with the churches near the camp or post, with his bishops and superiors in civilian life.

The character guidance program, nder the direction of the chaplain, eeks to set forth principles and standrds for conduct and to develop conictions within the man himself. The nstruction may come in the form of a ecture, a movie, a discussion or a ombination of various teaching techiques. It comes once a week, and atendance is required. Citizenship, reponsibility, honesty, alcoholism, mariage, home and sex-morality are mong the subjects discussed in these neetings.

The program is aimed to convince he serviceman that he is an individual erson, and not a mere cog in a comlicated military machine. From my xperience, I am sure that military eaders carry out this objective to the etter. Mothers and wives should know his, and be proud that their country loes not unnecessarily sacrifice its itizens, even in warfare.

Furthermore, the program helps us eel that, whenever we must bear any kind of hardship, a purpose lies behind our experience.

Some people either imply by their negative attitudes, or convey outright o the mother or wife of a serviceman, hat his service is a waste of time and energy, that it serves no purpose, and s a mistaken sacrifice. He gets another nd far more positive attitude in the ervice. He is taught that his patriotic pride in his country is thoroughly ustified.

Of course, nothing can reassure and comfort as much as a strong faith in God's goodness, and in the power of good to overcome evil. It is not always easy to define the good, but God, the foundation and source of Goodness, s ever with us and can always be depended upon.

If this is the faith of both the serviceman and the family back home, the strongest bonds will always keep them together. And the family can say with assurance and fortitude, "The Lord watch between me and thee, when we are absent from another."

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

New Translation of the New Testament

The Greek Archdiocese of North and South America has been engaged for the last two years in a great and sacred literary project; that of the revision and translation into English from the original Greek of the New Testament. This work was assigned to a group of Greek scholars with theological background, residing in the United States.

When approved by the Ecumenical Patriarchate at Constantinople, this revision of the New Testament will be the only authorized English text for the Greek Orthodox Christians in America.

Greek Orthodox Archdiocese Press Release, April 4

⊙ ⊙

W.C.C. Secretary Protests Makarios' Exile

Dr. William A. Visser't Hooft, General Secretary of the World Council of Churches, called on the British Government recently to bring Archbishop Makarios of Cyprus back from exile.

The international church leader, who said he was giving a "personal expression of opinion," asserted that "the deportation of the Archbishop was not in line with the best traditions of British statesmanship." "I am sure," Dr. Visser't Hooft said, "that a great many Christians in many countries and churches share my own belief that the recall of the Archbishop from exile is essential to the continuation of negotiations."

The Churchman, April 1

⊙ ⊙

Cyprus

H. Ray Sallis, writing to *The Manchester Guardian,* states the following: "I have just read William Yates' letter and feel that what is most sinister is his confession that in spite of his conviction that the Government is wrong in its Cyprus policy, he would not even go so far as to abstain from voting on that particular issue. His conscience must surely be troubling him as the death toll mounts on that troubled island. There must be other Conservative M.P.'s who did the same as William Yates, and voted 'my party, right or wrong.' If they had had the courage of their convictions, the impact on Conservative thought might have been such that it would have changed the policy of the present Government and helped to restore our good name in the world."

The Manchester Guardian Weekly, April 5

⊙ ⊙

Protestant Ministers Report

The following is a part of the report made by the nine U.S. clergymen who visited Russia: We were received with generous hospitality. We had formal conferences as well as countless personal conversations since we were constantly in the presence of Russian Christians. We visited many churches and shared in the worship of the Orthodox as well as the Baptists, Lutherans from the Baltic states, Armenian Orthodox. Joined in the discussions. We were taken to theological seminaries and academies and monasteries. In addition, we held two conferences with the councils of the Soviet government which deal with religious affairs.

It is apparent that Church and State have reached at least a temporary accommodation. . . .

The Presbyterian Life, April 14

Η ΕΟΡΤΗ ΤΗΣ ΑΚΑΔΗΜΙΑΣ ΤΟΥ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Ἡ Ἀκαδημία Ἁγίου Βασιλείου δίδει ἐφέτος τὴν ἑορτήν της ἐπ' εὐκαιρίᾳ τῆς λήξεως τοῦ ἀκαδημαϊκοῦ ἔτους τὴν Κυριακήν, 3ην Ἰουνίου. Ἡ ἑορτὴ αὕτη εἶναι ὄντως μία ἀπὸ τὰς πλέον ὡραίας, ἀλλὰ καὶ τὰς πλέον χαρακτηριστικὰς ἐκδηλώσεις τῆς ὁμογενείας ἐν τῇ ἀδιαπτώτῳ προσπαθείᾳ της νὰ διατηρήσῃ τὴν προνομιακήν της θέσιν εἰς τὴν πνευματικὴν ζωὴν τῆς μεγάλης αὐτῆς χώρας. Κατὰ τὴν ἑορτὴν αὐτὴν ἀπονέμονται τὰ διπλώματα εἰς τὰς τελειοφοίτους τοῦ Διδασκαλικοῦ Κολλεγίου, αἱ ὁποῖαι ἔρχονται νὰ προστεθοῦν εἰς τὴν ἐπιβλητικὴν καὶ τόσον φερέλπιδα ὁμάδα τῶν νέων Ἑλληνοαμερικανίδων διδασκαλισσῶν, ποὺ καλοῦνται ὑπὸ τῶν κοινοτήτων μας νὰ μορφώσουν τὴν νέαν γενεὰν συμφώνως πρὸς ὅσα μᾶς εἶναι ἅγια καὶ προσφιλῆ καὶ νὰ ἱκανοποιήσουν οὕτω θετικῶς τὸ κοινὸν καὶ ἐπίμονον αἴτημα τῆς διαιωνίσεως τῆς πνευματικῆς καὶ πολιτιστικῆς μας φυσιογνωμίας καὶ ἀποστολῆς. Πρὸς τούτοις, κατὰ τὴν ἑορτὴν αὐτὴν αἱ μικραὶ μαθήτριαι τῆς Παιδικῆς Στέγης δοκιμάζουν τὴν χαρὰν νὰ εὐχαριστήσουν τοὺς εὐεργετοῦντας αὐτάς, καὶ νὰ πείσουν τούτους διὰ τῆς ὅλης ἐμφανίσεώς των καὶ δι' ὅλων τῶν ἐκδηλώσεών των πόσον ἐπιτυχῶς ἀξιοποιεῖται ἡ ἀνεκτίμητος ἠθικὴ καὶ ὑλικὴ προσφορὰ τῆς Ὁμογενείας πρὸς τὸ ἔργον τῆς Σχολῆς. Παραλλήλως, αἱ φοιτήτριαι τοῦ Διδασκαλικοῦ Κολλεγίου κατὰ τὴν μεγάλην αὐτὴν συγκέντρωσιν τῶν φίλων τοῦ Ἱδρύματος εἰς τοὺς ὡραίους χώρους του λαμβάνουν τὴν εὐχάριστον εὐκαιρίαν διὰ νὰ διαβεβαιώσουν τὴν Ὁμογένειαν, ὅτι ἀντιλαμβάνονται πλήρως τὸν ὑψηλὸν ρόλον τῆς διδασκαλίσσης, τὸν ὁποῖον ἐξέλεξαν καὶ ὅτι δὲν θὰ φανοῦν κατώτεραι τῶν κοινῶν μας προσδοκιῶν.

Ἀλλὰ ἡ ἑορτὴ αὕτη προσλαμβάνει ἐπίσης ἐνδιαφέρον ζωηρόν, διότι κατ' αὐτὴν δίδεται τόσον ἐπιτυχῶς ἡ παράστασις ἀρχαίων τραγῳδιῶν, αἵτινες ἀποτελοῦν καὶ θὰ ἀποτελοῦν πάντοτε ἕνα ἀπὸ τὰ πλέον ὑψηλὰ ἐπιτεύγματα τῆς φυλῆς μας. Ἐφέτος θὰ δοθῇ, ἡ παράστασις τῆς τραγῳδίας «Ἠλέκτρα» τοῦ μεγάλου τραγικοῦ μας Σοφοκλέους. Ἡ ἑρμηνεία τοῦ μεγάλου τούτου ἔργου, καθὼς καὶ αἱ λοιπαὶ ἐκδηλώσεις τῶν φοιτητριῶν καὶ τῶν μαθητριῶν, αἱ ὁποῖαι ἐμπνέονται ἀπὸ τὸ πνεῦμα τῆς θρησκείας μας καὶ ἀπὸ τὸν πλοῦτον τῆς Ἐθνικῆς μας πνευματικῆς παραγωγῆς, θὰ δώσουν εἰς τοὺς φίλους τοῦ Ἱδρύματος μεγάλην χαρὰν καὶ συγκινήσεις βαθείας. Εἴμεθα βέβαιοι, ὅτι τὸ κτῆμα τῆς Σχολῆς θὰ γεμίσῃ καὶ πάλιν ἀπὸ τὰς χιλιάδας τῶν ὁμογενῶν μας. Ἡ παρουσία των θὰ σταθῇ ὡς ἡ καλυτέρα ἀναγνώρισις τοῦ ἐπιτελουμένου ἔργου εἰς τὴν Σχολήν, ἀλλὰ καὶ ὡς ἐνθάρρυνσις θετικὴ ὅλων ἐκείνων, οἱ ὁποῖοι μοχθοῦν διὰ νὰ καταστήσουν τὸ ἵδρυμα μοναδικὸν κέντρον ἐθνικοθρησκευτικῆς παιδείας.

☆

Ἀπὸ τὴν ἐτησίαν δραματικὴν παράστασιν τῶν φοιτητριῶν.

☆

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

ΕΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ

Ἡ Ἀγγλία συνεχίζουσα τὴν ἀπάνθρωπον καὶ ἀν-
ιχριστιανικὴν πολιτικὴν τοῦ διωγμοῦ τῶν ὑπὸ τὸν
υγόν της στεναζόντων Κυπρίων ἀδελφῶν μας προσ-
θεσε καὶ νέον στίγμα εἰς τὴν ἐγκληματικὴν ἱστορίαν
ης. Τὸν δι' ἀπαγχονισμοῦ θάνατον δύο νεαρῶν θλα-
τῶν τῆς Κυπριακῆς Ὀρθοδόξου Ἐκκλησίας, δύο ἡ-
ώων ἀφωσιωμένων εἰς τὰ ἰδεώδη τῆς ἐλευθερίας.
Τὸν Μιχαὴλ Καραολῆ καὶ Ἀνδρέα Δημητρίου.

Ὁ στρατηγὸς Χάρντιγκ, ὄργανον τῆς ἀπανθρώπου
ολιτικῆς τῶν ἄγγλων ἐν Κύπρῳ, ὑπέγραψε τὴν ἀπάν-
ρωπον θανατικὴν καταδίκην. Τὴν ὑπογραφήν του δὲν
στάθη δυνατὸν νὰ ἀναστείλουν αἱ παντὸς εἴδους ἐν-
εργειαι πρὸς τὰς ὑπευθύνους ἀγγλικὰς ἀρχὰς ἰσχυ-
ρῶν φίλων τῆς ἐλευθερίας ἀπὸ ὅλα τὰ μέρη τοῦ κό-
σμου καὶ ἀπὸ τὸ ὑπουργεῖον ἐξωτερικῶν τῆς Ἀμε-
ρικῆς.

Ἀσυγκίνητος πρὸς ὅλα αὐτὰ ἡ καρδία τῆς ἀγ-
γλικῆς τίγρεως, ὡδήγησεν εἰς τὴν ἀγχόνην τοὺς μάρ-
τυρας τοῦ ἐντίμου ἀγῶνος τῶν Κυπρίων.

Ἡ ἀγχόνη ὅμως δὲν εἶναι τὸ τέρμα ἑνὸς εὐγενοῦς
ἔργου. Διὰ τὸν Καραολῆν καὶ Δημητρίου ἡ ἀγχόνη
ἦτο τὸ μέσον, ποὺ ἐκ τοῦ φθαρτοῦ τούτου κόσμου τοὺς
ὡδήγησεν εἰς τὴν αἰωνίαν ζωήν, καὶ τὴν ἀθανασίαν.

Ἡ ἀγχόνη εἶναι τὸ τέρμα τοῦ ἐγκληματίου καὶ
ὄχι τοῦ μάρτυρος. Διότι τὸν ἐγκληματίαν ἀναμένει τὸ
σκότος τῆς αἰωνίου καταδίκης.

Ἂς μὴ χύνωμεν λοιπὸν δάκρυα διὰ τοὺς μάρτυ-
ρας αὐτοὺς τοῦ Κυπριακοῦ ἀγῶνος, διότι οὗτοι ἀπῆλ-
θον εἰς ζωὴν αἰώνιον. Μὲ τὸ αἷμά τους τὸ τίμιον ἐπό-
τισαν τὸ δένδρον τῆς ἐλευθερίας τῶν Κυπρίων Πα-
τριωτῶν. Καὶ τὸ δένδρον τοῦτο θὰ ἀνθίσῃ πολὺ σύν-
τομα. Ἂς στρέψωμεν τοὺς ὀφθαλμοὺς ἀπὸ τὴν σκη-
νὴν τοῦ ἐγκλήματος πρὸς τὸν Πατέρα τῆς δικαιοσύ-
νης Θεὸν καὶ μὲ ἀξιοπρέπειαν καὶ ἐμπιστοσύνην ἂς
τὸν παρακαλέσωμεν νὰ δώσῃ εἰς ἕκαστον κατὰ τὴν
καρδίαν καὶ τὰς πράξεις του.

ΠΡΟΣ ΔΟΞΑΝ ΧΡΙΣΤΟΥ

Ἡ Πολιτεία διὰ τῶν σχολείων καὶ ἄλλων μέσων
ἐκπαιδεύσεως ποὺ διαθέτει φροντίζει νὰ ὁπλίσῃ τοὺς
Πολίτας της μὲ τὰς ἀπαραιτήτους τεχνικὰς γνώσεις
διὰ τὸν ἀγῶνα τῆς ζωῆς, νὰ τοὺς φρονηματίσῃ καὶ
νὰ τοὺς κάμῃ συνειδητὰ καὶ ἀφωσιωμένα τέκνα της.
Τὸ ἔργον τῆς κατηχητικῆς ἐκπαιδεύσεως τῆς Ἐκκλη-
σίας εἶναι ἀνάλογον. Σκοπός του πρέπει νὰ εἶναι ἡ
τροφοδότησις τοῦ ὁπλισμοῦ τῶν πιστῶν διὰ τῶν δυνά-
μεων, ποὺ ἀπορρέουν ἀπὸ τὴν προσευχήν, τὸν ἐσωτε-
ρικὸν ἐξαγνισμὸν καὶ τὰς πνευματικὰς ἀσκήσεις, ὥ-
στε νὰ ἀντέχουν καὶ νὰ νικοῦν οὗτοι εἰς τὸν ἀγῶνα
ἐναντίον τοῦ κακοῦ, ὁ Χριστιανικὸς καὶ Ἐκκλησια-
στικὸς φρονηματισμός, ἡ ἐνεργὸς καὶ συνειδητὴ συμ-
μετοχὴ εἰς τὸ Ἱεραποστολικὸν ἔργον της.

Τὸ τελευταῖον προϋποθέτει τὰ προηγούμενα. Εἶναι
ὁ ὥριμος καρπὸς τῆς πνευματικῆς καλλιεργείας, ποὺ
προηγήθη. Εἶναι ἀκόμα τὸ βαρόμετρον, ποὺ δεικνύει
τὸν βαθμὸν τοῦ πνευματικοῦ ὕψους τῆς Ἐκκλησίας.
Εἶναι ὁ σφυγμὸς καὶ ὁ παλμὸς τῆς ζωῆς της.

Διὰ τοῦτο πολὺ ὀρθῶς ὁμιλεῖ ὁ Σεβασμιώτατος
εἰς τὸ κύριον ἄρθρον τῆς ἐκδόσεως αὐτῆς περὶ τῆς
ἐσωτερικῆς Ἱεραποστολῆς ὡς τοῦ πρώτου καὶ βασι-
κοῦ βήματος τῆς προαγωγῆς τοῦ ἔργου τῆς Ἐκκλη-
σίας καὶ πολὺ ὀρθῶς ὁρίζει τὴν Ἱεραποστολὴν ταύ-
την ὡς ἔργον ἐσωτερικῆς Χριστιανικῆς μορφώσεως
πρῶτον.

Ἡ ἐσωτερικὴ αὐτὴ καλλιέργεια καὶ μόρφωσις θὰ
ἐνεργήσῃ ὡς ἀκτινοβολία πνευματικὴ καὶ θὰ βοηθήσῃ
τὴν ἐξύψωσιν τοῦ ἀμέσου καὶ εὐρυτέρου περιβάλλον-
τός μας. Διὰ τοῦτο σύνθημά μας πρέπει νὰ εἶναι:
Ἐσωτερικὴ πνευματικὴ μόρφωσις καὶ ἀνάτασις καὶ
ἔνταξις τῶν ἐνθουσιασμῶν μας καὶ τῶν δυνάμεών μας
εἰς τὴν ὑπηρεσίαν τῆς ποιμενούσης Ἐκκλησίας πρὸς
δόξαν Χριστοῦ.

ΕΠΙΣΤΟΛΑΙ ΑΠΟ ΤΗΝ ΑΜΕΡΙΚΗΝ

Ὁ Ἀμερικανικὸς Ὀργανισμὸς "Common Council
for American Unity," ἀφιερωμένος εἰς τὸ εὐγενὲς ἔρ-
γον τῆς προωθήσεως τοῦ πνεύματος τῆς συνεργασίας
καὶ κατανοήσεως τῆς Ἀμερικανικῆς μας Πατρίδος
μετὰ τοῦ ὑπολοίπου κόσμου, θὰ συγκεντρώσῃ τὰς
προσπαθείας του κατὰ τὴν περίοδον 14—20 Μαΐου εἰς
ὅ,τι ὀνομάζει "Letters from America week."

Κατὰ τὴν περίοδον δηλαδὴ αὐτὴν θὰ ἐργασθῇ, ὥ-
στε τὰ ἑκατομμύρια τῶν Ἀμερικανῶν ποὺ ἔχουν συγ-
γενεῖς, φίλους καὶ γνωστοὺς ἐκτὸς τῆς Ἀμερικῆς νὰ
ἐνδιαφερθοῦν νὰ γράψουν ὅσον τὸ δυνατὸν περισσο-
τέρας ἐπιστολὰς πρὸς τὰ πρόσωπα αὐτὰ καὶ νὰ τὰ
ἐπιβοηθήσουν νὰ σχηματίσουν ἀληθῆ εἰκόνα τῆς ζωῆς
καὶ τοῦ πνεύματος τῆς Ἀμερικῆς.

"Οπως παρετήρησε τὸν περασμένο χρόνο ὁ Πρό-
εδρος τῶν Ἡνωμένων Πολιτειῶν D. Eisenhower «Κα-
θένας ποὺ γράφει σ' ἕνα φίλο του ἢ συγγενῆ του
εἰς τὸ ἐξωτερικὸν μπορεῖ νὰ βοηθήσῃ εἰς τὴν σύσφυγ-
ξιν τῶν δεσμῶν τῆς διεθνοῦς κατανοήσεως καὶ ἑνότη-
τος.

Εἰς μίαν εὐαίσθητον περίοδον τῶν Ἑλληνοαμερι-
κανικῶν σχέσεων, ὅπως ἡ σημερινή, λόγῳ τῆς ἐκμε-
ταλλεύσεως ὑπὸ τῶν κομμουνιστῶν τοῦ Κυπριακοῦ
προβλήματος, ἂς ἀκολουθήσωμεν τὰς ὑποδείξεις τοῦ
"Cammon Council for American Unity" κατὰ τὴν
ἑβδομάδα 14—20 Μαΐου καὶ ἂς διαζωγραφίσωμεν εἰς
τὰ γράμματα πρὸς τοὺς συγγενεῖς καὶ φίλους τὴν
ἀληθῆ εἰκόνα τῆς Ἀμερικῆς, τῆς Πατρίδος καὶ πρω-
ταγωνιστρίας τῶν ἀνθρωπίνων ἐλευθεριῶν καὶ τοῦ
Χριστιανικοῦ Πνεύματος.

ΠΡΟΚΗΡΥΞΙΣ ΔΙΑΓΩΝΙΣΜΟΥ ΔΙΑ ΤΗΝ ΣΥΓΓΡΑΦΗΝ ΚΑΤΗΧΗΤΙΚΩΝ ΒΙΒΛΙΩΝ

Δημοσιεύομεν κατωτέρω τὸ κείμενον τῆς προκηρύξεως διαγωνισμοῦ διὰ τὴν συγγραφὴν κατηχητικῶν βοηθημάτων συμφώνως πρὸς τὸ ἄρτι καταρτισθὲν Ἀναλυτικὸν Πρόγραμμα τῶν Κατηχητικῶν μας Σχολείων. Ἡ ἀπόφασις διὰ τὴν προκήρυξιν τοῦ διαγωνισμοῦ τούτου ἐλήφθη κατὰ τὴν τελευταίαν συνεδρίασιν τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς, ἥτις τελεῖ ὑπὸ τὴν προεδρίαν τοῦ Σεβ. Ἀρχιεπισκόπου. Εἰς τὴν ἀπόφασιν αὐτὴν προῆλθεν ἡ Ἐπιτροπὴ ἐν τῇ συναισθήσει τοῦ καθήκοντός της νὰ ἐξασφαλίσῃ τὰ ἄριστα κατὰ τὸ δυνατὸν βοηθήματα διὰ τὰ κατηχητικά μας σχολεῖα καὶ ἐν τῇ ἐπιθυμίᾳ της νὰ ἐπιστρατεύσῃ πρὸς τοῦτο ὅλας τὰς πνευματικὰς δυνάμεις τῆς ὁμογενείας. Τοιουτοτρόπως δίδεται εὐκαιρία εἰς τοὺς ἱερατικούς μας προϊσταμένους, τοὺς κατηχητὰς καὶ τὰς κατηχητρίας μας, τοὺς ἐκπαιδευτικοὺς καὶ διανοουμένους μας καὶ γενικῶς τοὺς ἐντριβεῖς περὶ τὴν κατηχητικὴν κίνησιν νὰ παράσχουν τὴν συμβολήν των διὰ τὴν συμπλήρωσιν τῆς σειρᾶς τῶν κατηχητικῶν μας βοηθημάτων.

Τὸ Κατηχητικὸν Τμῆμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς προκηρύσσει διαγωνισμὸν διὰ τὴν συγγραφὴν τῶν εἰς τὸ ἄρτι κυκλοφορῆσαν Ἀναλυτικὸν Πρόγραμμα τῶν Κατηχητικῶν Σχολείων προβλεπομένων βασικῶν κατηχητικῶν βοηθημάτων (textbooks).

Ἐξαιροῦνται τοῦ διαγωνισμοῦ τὰ ἐν κυκλοφορίᾳ κατηχητικὰ βοηθήματα, τῶν ὁποίων θὰ γίνῃ ἀναθεώρησις ὑπὸ εἰδικῆς Ἐπιτροπῆς. Αὐτὰ εἶναι: Ἱστορίες Καινῆς Διαθήκης γιὰ μικρὰ παιδιά, Ἱστορίες Παλαιᾶς Διαθήκης γιὰ μικρὰ παιδιά, Ἀπὸ τὸν κῆπον τῆς Ἐδὲμ εἰς τὴν Γῆν τῆς Ἐπαγγελίας, Τὸ πλήρωμα τοῦ χρόνου, Ἰησοῦς ὁ Υἱὸς τοῦ Θεοῦ, Οἱ πρῶτοι Χριστιανοί, Στὸν ναὸ τοῦ Κυρίου, Ἄνδρες πίστεως.

ΟΡΟΙ ΤΟΥ ΔΙΑΓΩΝΙΣΜΟΥ

1. Ἕκαστον βασικὸν βοήθημα (textbook) θὰ περιλαμβάνῃ 17 διδακτικὰς ἑνότητας μὲ περιεχόμενον σύμφωνον πρὸς τὸ καθοριζόμενον ὑπὸ τοῦ Ἀναλυτικοῦ Προγράμματος. Αἱ ἑνότητες αὗται καλύπτουν τὴν ὕλην ἑνὸς ἐξαμήνου.

2. Ἑκάστη διδακτικὴ ἑνότης θὰ περιλαμβάνῃ τὴν διήγησιν, τὸ ὑλικὸν ποὺ θὰ παρέχεται εἰς τοὺς μαθητὰς πρὸς ἀπομνημόνευσιν καὶ ἐφαρμογάς, καὶ ἐρωτήσεις διὰ τὴν ἐπανάληψιν τῶν κυρίων σημείων τῆς διηγήσεως.

3. Ἡ ὕλη τῆς ἑνότητος: (α) Θὰ εἶναι σύμφωνος πρὸς τὴν καθοριζομένην ὑπὸ τοῦ Ἀναλυτικοῦ Προγράμματος. (β) Θὰ ἐπιδιώκῃ τοὺς γενικοὺς καὶ εἰδικοὺς σκοπούς, οἱ ὁποῖοι καθορίζονται εἰς τὸ Πρόγραμμα. (γ) Θὰ προσαρμόζεται ὡς πρὸς τὸ περιεχόμενον πρὸς τὰ ἐνδιαφέροντα καὶ τὰ γνωρίσματα τῆς ἡλικίας, διὰ τὴν ὁποίαν προορίζεται.

4. Ἡ γλῶσσα τῆς διηγήσεως θὰ εἶναι ἀνάλογος πρὸς τὴν γλωσσικὴν ἱκανότητα τῶν μαθητῶν, γενικῶς ὅμως ἁπλῆ, παραστατικὴ καὶ καταληπτὴ ἀπὸ τοὺς μαθητάς. Ἰδιαιτέρως ἁπλῆ δέον νὰ εἶναι ἡ γλῶσσα τοῦ Ἑλληνικοῦ κειμένου.

5. Ἡ ἔκτασις τῆς διηγήσεως εἰς ἑκάστην διδακτικὴν ἑνότητα θὰ εἶναι ἀνάλογος πρὸς τὴν ἡλικίαν τῶν μαθητῶν, ἐν πάσῃ δὲ περιπτώσει δὲν θὰ ὑπερβαίνῃ τὰς δύο τυπωμένας σελίδας βιβλίου 8ου μικροῦ σχήματος.

6. Ἕκαστον ὑποβαλλόμενον βασικὸν βοήθημα (textbook) θὰ περιλαμβάνῃ παράρτημα, εἰς τὸ ὁποῖον θὰ παρέχωνται διαγράμματα: (α) τοῦ workbook διὰ τὸν μαθητὴν καὶ (β) τοῦ manual διὰ τὸν διδάσκοντα.

Εἰς τὸ πρῶτον τῶν διαγραμμάτων τούτων θὰ παρέχωνται πληροφορίαι καὶ ὁδηγίαι σχετικῶς μὲ τὸ ὑλικόν, τὸ ὁποῖον δέον νὰ περιέχῃ τὸ workbook τοῦ μαθητοῦ ἐν ἀντιστοιχίᾳ πρὸς τὰς ἑνότητας τοῦ βασικοῦ βοηθήματος (textbook).

Εἰς τὸ δεύτερον τῶν διαγραμμάτων θὰ περιλαμβάνεται κάθε εἶδος ὑλικοῦ, τὸ ὁποῖον ὁ συγγραφεὺς θεωρεῖ ἀναγκαῖον διὰ τὴν μεθοδικωτέραν, ἐποπτικωτέραν καὶ ἐπιτυχεστέραν διδασκαλίαν τῆς ἑνότητος (ἐποπτικὰ μέσα, τραγουδάκια, διδακτικὰ παιγνίδια, δραματοποιήσεις, ἀνέκδοτα, ἱστορίαι ἀπὸ τὴν καθημερινὴν ζωήν, κλπ.).

Τὸ ὑλικὸν τοῦτο θὰ χρησιμοποιηθῇ διὰ τὴν ἔκδοσιν τῶν workbooks καὶ teachers' guides, τὰ ὁποῖα θὰ συνοδεύσουν τὰ textbooks.

7. Τὰ βοηθήματα θὰ εἶναι δίγλωσσα. Ὁ συγγραφεὺς θὰ χρησιμοποιήσῃ τὴν μητρικήν του γλῶσσαν (Ἑλληνικὴν ἢ Ἀγγλικήν). Εἰς περίπτωσιν ἐγκρίσεως τοῦ βοηθήματός του θὰ ὑποβάλῃ μετάφρασιν καὶ εἰς τὴν ἑτέραν γλῶσσαν, προσηρμοσμένην εἰς τὴν ἡλικίαν τῶν μαθητῶν.

8. Τὴν φροντίδα διὰ τὴν εἰκονογράφησιν τῶν κειμένων θὰ ἀναλάβῃ τὸ Κατηχητικὸν Γραφεῖον. Οἱ συγγραφεῖς δύνανται νὰ κάμουν ὑποδείξεις ἐπὶ τοῦ σημείου τούτου, συνυποβάλλοντες, εἰ δυνατόν, σκίτσα εἰς ἁδρὰς γραμμὰς τόσον διὰ τὰ βασικὰ βοηθήματα ὅσον καὶ διὰ τὰ workbooks.

9. Οἱ ἐπιθυμοῦντες νὰ λάβουν μέρος εἰς τὸν διαγωνισμὸν δέον νὰ ὑποβάλουν δήλωσιν συμμετοχῆς εἰς τὸ Κατηχητικὸν Γραφεῖον μέχρι τῆς 31ης Ἰουλίου 1956. Εἰς τὴν δήλωσίν των αὐτὴν δέον νὰ σημειώσουν ποίου ἐξαμήνου τὴν ὕλην πρόκειται νὰ διαπραγματευθοῦν, ὡς καὶ τὸν τίτλον τοῦ βιβλίου. Ἐπίσης δέον νὰ ἀπευθύνωνται πρὸς τὸ Κατηχητικὸν Γραφεῖον διὰ πᾶσαν συμπληρωματικὴν πληροφορίαν, τὴν ὁποίαν ἐπιθυμοῦν νὰ ἔχουν.

10. Οἱ συγγραφεῖς δέον νὰ ὑποβάλουν εἰς τὸ Κατηχητικὸν Γραφεῖον δύο τουλάχιστον δακτυλογραφημένα ἀντίγραφα τοῦ ὑπὸ κρίσιν βοηθήματος μέχρι τῆς 31ης Δεκεμβρίου 1956 τὸ βραδύτερον.

11. Διὰ τὴν ἀνεπηρέαστον κρίσιν τῶν ὑποβαλλομένων βοηθημάτων τὸ ὄνομα τοῦ συγγραφέως δὲν θὰ ἀναγράφεται ἐπὶ τοῦ βοηθήματος. Τοῦτο θὰ ἀποστέλλεται μαζὶ μὲ τὰ ἀντίγραφα τοῦ βοηθήματος, ἀλλὰ εἰς ἰδιαίτερον μικρὸν φάκελλον ἐσφραγισμένον.

12. Ἡ Κριτικὴ Ἐπιτροπὴ θὰ ἀποτελεσθῇ ἐκ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου, μελῶν τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς, τοῦ Διευθυντοῦ τοῦ Κατηχητικοῦ Γραφείου καὶ ἄλλων εἰδικῶν προσώπων, τὰ ὁποῖα θὰ ὑποδείξῃ ὁ Σεβασμιώτατος.

13. Ἡ ἀμοιβὴ δι' ἕκαστον ἐγκρινόμενον βοήθημα ἑξαμηνιαίου κύκλου ὁρίζεται εἰς 300.00 δολλάρια.

14. Μετὰ τὴν βράβευσιν τὰ δικαιώματα συγγραφῆς (copyright) περιέρχονται εἰς τὴν Ἱερὰν Ἀρχιεπισκοπήν. Τὸ ὄνομα τοῦ συγγραφέως ἀναγράφεται ἐπὶ τοῦ βοηθήματος μόνον ἐφ' ὅσον ὁ ἴδιος ζητήσῃ τοῦτο.

Η ΚΕΝΤΡΙΚΗ ΚΑΤΗΧΗΤΙΚΗ ΕΠΙΤΡΟΠΗ:

Ὁ Διευθυντὴς τοῦ Κατηχητικοῦ Γραφείου	Τὰ Μέλη		Ὁ Ἀρχιεπίσκοπος Πρόεδρος
Ξ. ΔΙΑΜΑΝΤΟΠΟΥΛΟΣ	Πανοσ. Τ. ΠΑΝΤΕΛΑΚΟΣ	Αἰδεσ. Δ. ΦΡΑΓΚΟΣ	Ὁ Ἀμερικῆς ΜΙΧΑΗΛ
	Φ. ΕΜΜΑΝΟΥΗΛ	Ε. ΧΑΤΖΗΕΜΜΑΝΟΥΗΛ	

NATIONAL CONTEST FOR THE PREPARATION OF SUNDAY SCHOOL TEXTBOOKS

The following is the text of the proclaimed contest for the preparation of Sunday School materials, in accordance with the recently issued Sunday School Curriculum. The decision to proclaim this contest was taken at the last meeting of the Central Sunday School Committee which is under the chairmanship of His Eminence, Archbishop Michael. This decision was taken by the Committee, in the endeavor to fulfil the important task of providing our Sunday Schools with the best possible educational materials. This contest is then proclaimed with the purpose to stimulate the interest of all the competent persons among the Greek-Americans — priests, educators, Sunday School teachers, and other specialists — to contribute to this endeavor.

The Sunday School Department of the Archdiocese ɔclaims a national contest for the preparation of the sic textbooks in accordance with the recently issued cur-ulum.

The previously published textbooks are excluded from is contest. Those textbooks — which are: Friends with sus, New Testament Stories for Little Children, Old Tes-nent Stories for Little Children, From the Garden of len to the Promised Land, The Fullness of the Time, sus the Son of God, The First Christians, In the House the Lord, Men of Faith — will soon be revised by a spe-l Committee.

ERMS OF THE CONTEST

1. Each basic textbook should consist of seventeen units. ne content of each unit should be based on the curriculum. nese units will cover the subject matter of one semester.

2. Each unit should consist of: (a) the narration, ɔ) the material to be given to the pupil for memorization,) directions for the application of the moral teaching in eryday life, and (d) questions necessary for the review the main points of the unit.

3. Each unit should: (a) correspond to the subject-atter as specified by the curriculum, (b) serve the gen-al and specific objectives set by the curriculum, (c) be lapted to the pupils' age level and its respective psycho-gical characteristics.

4. The language should be adapted to the pupils' age vel, and should, in general, be simple, expressive and ear. The language of the Greek text, particularly, must e simple and plain.

5. The extent of the narration in every unit must be ɔpropriate to the pupils' age level; in no case should it ceed two printed pages (trimmed size of page 6 x 9).

6. Each textbook should be accompanied with an ap-ndix consisting of two parts: (a) an outline of the pu-l's workbook and (b) an outline of the teacher's manual. he first of these two parts should consist of directions to the material that the pupil's workbook must contain reference to the units of the textbook. The second one ould consist of the writer's suggestions as to the material that may be valuable for the more systematic and successful teaching of each unit (audio-visual aids, drawing and handwork, prayers, poems, songs, educative games, dramatizations, anecdotes, stories from everyday life, etc.). This appendix will serve for the construction of the workbooks and the teachers' guides, that will accompany the textbooks.

7. The textbooks are to be bilingual. Originally, the writer could use his mother language (Greek or English); if his textbook is approved, he should submit a translation of it in the other of the two languages, which must also be adapted to the pupils' age level.

8. The illustration of the textbooks to be published is the concern of the Sunday School Department. However, the writer may submit his suggestions on this matter, if possible, in the form of sample illustrations for both the textbook and the workbook.

9. Those wishing to participate in the contest, must submit a statement to the Sunday School Department not later than the 31st of July 1956. In this statement they must specify the title of the textbook, as well as the grade and the semester to which it corresponds. They may also address themselves to the Sunday School Department for additional information.

10. Two typewritten copies of the textbook must be submitted to the Sunday School Department, not later than the 31st of December 1956.

11. The name of the writer must not appear on the copies, but must be submitted in a separate envelope under the same cover as the copies, for the purpose of an objective judgment.

12. The contest committee will consist of members of the Central Sunday School Committee, the Director of the Sunday School Department and other specialists under the chairmanship of His Eminence, Archbishop Michael.

13. An amount of $300.00 is to be offered as a prize for every approved textbook covering the material of one semester.

14. The copyright for every approved textbook belongs to the Archdiocese. The name of the writer will appear on the publication only if this is requested by the writer himself.

THE CENTRAL SUNDAY SCHOOL COMMITTEE:

The President
ARCHBISHOP MICHAEL

he Director of the Sunday School Department
XENOPHON DIAMOND

The Members

REV. T. PANTELAKOS — REV. D. FRANGOS
PHILIP EMMANUEL — EMM. HADJIEMMANUEL

SACRED MUSIC

Mrs. ANNA GALLOS, Editor
Baltimore, Md.

Developing A Pedal Technique

By XENIA ANTON DESBY
Los Angeles, Calif.

ORGANS have a separate keyboard for the feet called the pedal organ, pedalboard, or just pedals. If a person examines the pedals he will notice an arrangement of black and white keys in the same order as any keyboard for the hands; naturally, the keys are on a much larger scale since they are intended to be played with the heel or toe of the entire foot. The pedal organ has either a two octave range with the keys in a slightly radiating and concave pattern.

A facility in playing the pedals is very important in accompanying choral groups, especially since most of our liturgical music does not have a separate part written for the accompanying instrument; the organ duplicates the voice parts — with the pedals doubling the bass part. When all parts are played on the manuals only, the characteristic depth given by the pedals by use of 16-foot stops is missing. When 16-foot stops are added to the manuals the same effect is not obtained because *all* parts are doubled an octave below resulting in a muddy effect.

If an organist has had no previous experience at the instrument and is familiar with the keyboard from piano experience, he should take lessons, if possible, for the organ is as different from piano as the accordion is. If lessons are out of the question, he should at least obtain a copy of a good basic organ method such as the one by Stainer and read the instructions and background information given as well as practise the exercises for all phases of organ playing, including the pedals.

A course of instruction cannot be given in an article such as this, but a few pointers about the pedals might help. The entire leg should not move up and down when striking a pedal; the foot should move only from the ankle. Also, an organist should never look down to find a key visually before striking it. He should "feel" for it along the pattern of black and white keys with his feet — from the first time he sits down to practise.

After gaining a bit of skill from practising pedal exercises, the next step for the organist is to apply the use of pedal to the Liturgy. At first, of course, a person cannot play the bass line of the entire Liturgy on the pedals. He should examine the music carefully and find places where he can add the pedal easily. The ends of phrases or the final chord of a hymn where the bass sustains for an entire measure are excellent for a beginning. In some hymns the bass sustains a pedal point or "ison" for measure on end — and these places are also ideal for beginners. Gradually, as skill and confidence build up from practice more passages can be added until the entire Liturgy is complete.

The combination of stops on the pedals should be kept in proportion to the other parts being played on the manuals. The organist should use at least one 16-foot stop such as a Bourdon and an 8-foot stop such as a Flute as a basic combination. Some instruments have a Great to Pedal coupler that can be used very effectively for additional fullness, assuming that the other voice parts are being played on the Great manual. A 16-foot Diapason can be added for full organ combinations. On the Hammond it is usually preferable to have the first drawbar out at least one or two degrees more than the second in most pedal combinations.

In accompanying choral music the organist should be certain that he plays only the bass part on the pedals. There are passages where perhaps the tenor or other voices sing alone without the bass; in such instances, he should not play any of these other parts on th pedals, but wait until the bass pa enters. Also, the bass part should b played where written on the staff, no an octave below.

Very often when a composer write a bass part above the A just belov middle C, he is striving for an effec that can be obtained only by men' voices singing high. In such instance the bass part should be played on th manuals instead of pedals, especiall if the bass part hovers in such a hig range for an extended passage or fina chord. At least the organist should tr both ways with the choral group an conductor and see which sounds ar preferable.

Another job the feet have is that o volume control on the organ — b means of the swell pedal(s) usuall located in the center just above th pedalboard. On pipe organs this con trols venetian blind-like shutters i front of the chambers in which th pipes are located. On electric instru ments it works something like a vol ume control on a radio. Unless there are good reasons to the contrary th volume and dynamics of the orga should be in direct proportion to th choir. By no means should a Church organist ever imitate a popular-type organist whose foot pumps the swel pedal like a see-saw in every measure

After an organist has gained a fai facility on the pedals — using both feet — he will find that using th swell pedal will fall in place very naturally, also, and his original thought of "How can I do two things a once?" will have been answered. H will be doing more than that — play ing with both his hands and feet, con trolling volume, changing combina tions, reading the music, and following a conductor.

ΕΤΟΣ ΚΒ΄

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΑΡΙΘ. 434

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ

ΞΙς τὸ ἐλπιδοφόρον μήνυμα τοῦ ἀναγιωτάτου Πατριάρχου ἐπ' εὐρίᾳ τοῦ Πάσχα «Παντὶ τῷ πληματι τῆς Ἐκκλησίας» ἀναγινώσκο:

«... Χαίρομεν, χαρὰν μεγάλην, ὅλίγον κατ' ὀλίγον διὰ τῆς πίστεως τῆς ὑπομονῆς, ἐπανερχόμεθα εἰς τακτικὴν καὶ ὁμαλὴν ζωήν, διὰ συντελουμένην ἀνόρθωσιν καὶ καταβαλλομένην πρὸς τοῦτο γενἀν ἀπὸ μέρους πάντων προσπάαν. Οὐδὲ ἦν δυνατὸν ἄλλως γεθαι. Ἡ ζωή, ἰσχυροτέρα καὶ τοῦ νάτου καὶ ἀκατάβλητος, προχωρεῖ, οὐδεὶς δύναται νὰ παρεμποδίσῃ ροῦν αὐτῆς. Ἐξ ἄλλου οὐδὲν ὠλεῖ, ὅπως διαρκῶς καθήμεθα ἐπὶ ν ἐρειπίων. Διότι καὶ ἐκ τούτων αθάλλει ὁ φοῖνιξ. Ἤδη ἀνακύπτει τῶν ἐρειπίων νέα ἀτομικὴ καὶ κοινικὴ ὀργάνωσις καὶ ζωή. Τὰ ἐρείαἴρονται καὶ ἐκ τῶν καρδιῶν ἡν. Τὸ ἄγχος καὶ ἡ ἀγωνία τῆς ψυς παραχωροῦσι τὴν θέσιν εἰς τὴν λήνην καὶ ἡ συνοχὴ καὶ ἀμφιβολία καρδίας εἰς τὸ συναίσθημα τῆς βαιότητος καὶ τῆς ἀσφαλείας.

Μετὰ τοιούτων συναισθημάτων ἂς ροσέλθωμεν καταλλήλως εἰς τὸν ἑτασμὸν τῆς ἐπιστάσης καὶ πάλιν ητῆς καὶ ἁγίας ἡμέρας. Ἑορτάσω καὶ πανηγυρίσωμεν τὸ μέγα καὶ ώτατον ἡμῶν Πάσχα, εὐχαριστίαν ερμὸν ἀναπέμποντες εἰς τὸν καταρσαντα ἡμᾶς ἐπὶ τὴν προσκύνησιν τὸν ἑορτασμὸν αὐτοῦ φθάσαι Ἄνν Θεόν.

Μηδεὶς μενέτω ἀμέτοχος τοῦ ἑορσμοῦ. Μηδεὶς μενέτω ξένος τῆς ἐκγασάσης ἐκ τοῦ Ζωηφόρου Τάφου ευματικῆς χαρᾶς. Δεῦτε λάβωμεν ντες φῶς ἐκ τοῦ ἀνατείλαντος ἀνέρου φωτός. «Νῦν γὰρ καὶ πάλιν τὰ πάντα πεπλήρωται φωτός, οὐρανός τε καὶ γῆ καὶ τὰ καταχθόνια...».

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Ἡ ὑγεία τοῦ Σεβασμιωτάτου

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ προσεβλήθη ὑπὸ ὀξείας ἀρθρίτιδος τοῦ ποδὸς καὶ τῆς σπονδυλικῆς στήλης κατὰ τὸ διάστημα τῆς περιοδείας του εἰς τὰς Δυτικὰς Πολιτείας. Εἰσῆλθεν πρὸς θεραπείαν εἰς τὸ Cedar of Lebanon Hospital. Παρὰ τοὺς πόνους ἐκ τῆς προσβολῆς ὁ Σεβασμιώτατος προέστη τῆς λειτουργίας τῆς Λαμπροφόρου Ἀναστάσεως εἰς τὸν Καθεδρικὸν Ναὸν τοῦ Los Angeles. Προηγουμένως προσηυχήθη ἐπὶ τοῦ τάφου τοῦ μεγάλου εὐεργέτου τοῦ Ναοῦ τούτου Charles Skouras.

Ὁ Σεβασμιώτατος καὶ ἐκ τῆς κλίνης παρακολουθεῖ μετὰ τοῦ ἰδίου ἀδιαπτώτου ἐνδιαφέροντος τὰ προβλήματα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς γενικῶς καὶ τὰ ἰδιαίτερα τῆς περιφερείας τῶν Δυτικῶν Πολιτειῶν καὶ δίδει τὰς ἀπαραιτήτους κατευθύνσεις.

Τὰ τέκνα τοῦ εὐσεβοῦς ποιμνίου τῆς Ἐκκλησίας τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ προσεύχονται εἰς τὸν Κύριον διὰ τὴν ταχεῖαν ἀποκατάστασιν καὶ στερέωσιν τῆς ὑγείας του.

Πασχάλιος Χαιρετισμὸς

Ἀπὸ τὸν Πασχάλιον Χαιρετισμὸν τοῦ Σεβασμιωτάτου «Παντὶ τῷ πληρώματι τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδόθου Ἐκκλησίας» ἀποσπῶμεν τὰ κάτωθι:

«Θέλομεν νὰ μᾶς κάμῃ τοῦ Χριστοῦ ἡ Ἀνάστασις τὴν ἐντύπωσιν ποὺ ἔκαμεν εἰς τοὺς Χριστιανοὺς κατὰ τοὺς πρώτους χρόνους, κατὰ τὴν παιδικὴν ἡλικίαν τοῦ Χριστιανισμοῦ; Ἂς ζήσωμεν τὸν Χριστὸν ὅπως ὅταν εὑρισκόμεθα εἰς τὴν ἀθῶαν παιδικήν μας ἡλικίαν ποὺ ἐξαιρετικῶς τὴν ἠγάπησε καὶ ἐμακάρισεν ὁ Ἀναστὰς Κύριος, ὅπως τὸν ἔζων οἱ Χριστιανοὶ τῆς παιδικῆς ἡλικίας τοῦ Χριστιανισμοῦ.

«Καὶ διὰ τοῦτο ἀκριβῶς, ὄχι μόνον ὡς Ἕλληνες καὶ Ἑλληνικῆς καταγωγῆς Ἀμερικανοὶ πολῖται, ἀλλὰ καὶ πρὸ πάντων ὡς Χριστιανοί, ὡς μέλη τοῦ Ἑνὸς Σώματος τῆς Ἐκκλησίας, ἔχομεν καθῆκον σήμερον πρὸ πάντων, κατὰ τὴν ἡμέραν τῆς χαρᾶς, τῆς εἰρήνης καὶ ἀγάπης, νὰ ἐνθυμηθῶμεν τὸν Ἀρχιεπίσκοπον Μακάριον, τὸν Μητροπολίτην Κυπριανὸν καὶ τοὺς ἄλλους Κυπρίους κληρικοὺς καὶ λαϊκούς, τοὺς μετ' αὐτῶν ἐξορισθέντας καὶ ἐν πλήρει σκληρᾷ, τυραννικῇ, καταπιεστικῇ ἀπομονώσει, διαβιοῦντας εἰς τὰς ἐρημικὰς καὶ ἀπομεμονωμένας νήσους Σεϊχέλλας τοῦ Ἰνδικοῦ Ὠκεανοῦ.

«Ἔχομεν καθῆκον ὡς Ἑλληνοαμερικανοὶ καὶ ὡς Ὀρθόδοξοι Χριστιανοί, νὰ ἐνθυμηθῶμεν τοὺς ἐν Κύπρῳ πάσχοντας, δοκιμαζομένους, διωκομένους, φυλακισμένους, γυμνητεύοντας, πεινῶντας ἀδελφοὺς ἡμῶν καὶ νὰ προσφέρωμεν ἕκαστος κατὰ δύναμιν ὑπὲρ ὅλων αὐτῶν τῶν θυμάτων τῆς βαρβαρότητος τοῦ εἰκοστοῦ αἰῶνος.

«Ὁ Ἀναστὰς Κύριός μας τὸ ἐπιτάσσει: «μιμνήσκεσθε, λέγει διὰ τοῦ Ἀποστόλου του, τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακοχουμένων ὡς αὐτοὶ ὄντες ἐν σώματι». Καὶ ἀλλαχοῦ «εἴτε πάσχει ἓν μέλος συμπάσχει πάντα τὰ μέλη, εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη».

Δεξίωσις

Τὴν 17ην Ἀπριλίου ἐγένετο δεξίωσις εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν πρὸς τιμὴν τοῦ Σεβασμιωτάτου Μητροπολίτου Ἀργυροκάστρου κ. Παντελεήμονος, ὅστις ἦλθεν εἰς Ἀμερικὴν διὰ νὰ συνοδεύσῃ τοὺς εἰς Ἑλλάδα ἐκδρομεῖς τῆς Πανηπειρωτικῆς Ὁμοσπονδίας. Ὁ Σεβ. Ἀργυροκά-

στρου κ. Παντελεήμων τυγχάνει διακεκριμένη προσωπικότης τῆς Ἱεραρχίας τῆς Ἑλλάδος καὶ ἀγωνίζεται συνεχῶς ὑπὲρ τῆς ἀπελευθερώσεως τῆς Βορείου Ἠπείρου. Ἡ δεξίωσις ἦτο ἐπιβεβλημένη πρὸς τὸν ἐκλεκτὸν Ἱεράρχην.

Τὸ Κείμενον τῆς Θείας Λειτουργίας

Δι' ἐγκυκλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς προτρέπονται οἱ Ἱερεῖς καὶ Διδάσκαλοι ὅπως ἐνδιαφερθοῦν ἵνα τὸ κείμενον τῆς Θ. Λειτουργίας γίνῃ καταληπτὸν ὑπὸ τῆς φιλτάτης Νεολαίας. Εἰς τὴν σχετικὴν ἐγκύκλιον ἀναφέρεται ὅτι «τὸ κείμενον τῆς Θ. Λειτουργίας θὰ ἦτο δυνατὸν νὰ διδάσκεται εἰς τὰ μεγαλύτερα παιδιὰ τοῦ Ἑλληνικοῦ Σχολείου, εἴτε τοῦτο εἶναι ἡμερήσιον ἢ ἀπογευματινόν. Ὀλίγαι γραμμαὶ ἐὰν δίδωνται εἰς ἕκαστον μαθητήν, θὰ καθίστατο δυνατὸν δι' ὅλου τοῦ ἔτους νὰ διδαχθῇ ὁλόκληρος ἡ Θεία Λειτουργία. Καὶ εἰς τὸ Κατηχητικὸν ὅμως Σχολεῖον θὰ ἦτο καλὸν τὰ μεγαλύτερα παιδιὰ νὰ διδάσκωνται τὴν Θείαν Λειτουργίαν.»

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

—Κατὰ τὸν τελευταῖον καιρὸν καταφθάνουν εἰς τὸ Γραφεῖον τῆς Ἀκαδημίας ἀρκεταὶ αἰτήσεις ἐκ μέρους ἀνδρογύνων ὁμογενῶν ἀτέκνων, ζητούντων νὰ υἱοθετήσουν κοριτσάκια τῆς Ἀκαδημίας. Ἡ διεύθυνσις ἐν τῇ ἐπιθυμίᾳ της νὰ διευκολύνῃ τοὺς καλοὺς αὐτοὺς ὁμογενεῖς ἀπέστειλεν εἰδικὸν ἐρωτηματολόγιον πρὸς πάντας τοὺς γονεῖς καὶ κηδεμόνας τῶν κοριτσιῶν τοῦ Ὀρφανοτροφείου μὲ τὴν παράκλησιν νὰ δηλώσουν, ἂν δίδουν τὴν συγκατάθεσίν των πρὸς υἱοθέτησιν τῶν ὑπ' αὐτῶν κηδεμονευομένων. Ἡ συγκατάθεσις τοῦ νομίμου κηδεμόνος εἶναι, ὡς γνωστόν, ἀπαραίτητος διὰ πᾶσαν πρᾶξιν υἱοθετήσεως. Ὅλαι αἱ ἀπαντήσεις ἦσαν ἀρνητικαί. Οὐδεὶς ἐκ τῶν κηδεμόνων τῶν κοριτσιῶν τῆς Παιδικῆς Στέγης παρέχει τὴν συγκατάθεσίν του πρὸς υἱοθέτησιν.

—Ἡ τελετὴ ἐπὶ τῇ λήξει τῶν μαθημάτων τῆς Ἀκαδημίας θὰ λάβῃ χώραν τὴν 3ην Ἰουνίου, ἡμέραν Κυριακὴν καὶ ὥραν 3:00 μ.μ. Κατὰ τὴν τελετὴν ταύτην θὰ ἀπονεμηθοῦν εἰς τὰς τελειοφοίτους τῶν διαφόρων τμημάτων τοῦ Ἱδρύματος τὰ σχετικὰ ἀπολυτήρια καὶ διπλώματα, αἱ δὲ φοιτήτριαι τοῦ Κολλεγιακοῦ Τμήματος θὰ παρουσιάσουν τὸ δρᾶμα τοῦ μεγάλου μας Τραγικοῦ Σοφοκλέους «Ἠλέκτρα».

—Τὴν 25ην Ἀπριλίου ἐπεσκέφθη τὴν Σχολὴν ὁ Μητροπολίτης Ἀργυροκάστρου κ. Παντελεήμων. Ἡ ἐπίσκεψις αὕτη τοῦ ἐμπνευσμένου Ἱεράρχου καὶ πνευματικοῦ ἡγέτου τοῦ Βορειοηπειρωτικοῦ ἀγῶνος ἔδωσεν τὴν εὐκαιρίαν εἰς ὅλους ἐν τῷ ἱδρύματι νὰ ἐκδηλώσουν τὸν σεβασμὸν εἰς τὸν Μητροπολίτην Ἀργυροκάστρου καὶ τὴν βαθεῖαν ἐκτίμησιν εἰς τὸ ἐθνικὸν ἔργον ποὺ τόσον ἐπιτυχῶς ἐπιτελεῖ. Ὁ Σεβασμιώτατος ὡμίλησεν εἰς εἰδικὴν συγκέντρωσιν φοιτητριῶν καὶ καθηγητῶν διὰ τὴν Βόρειον Ἤπειρον καὶ τοὺς ἀγῶνας της, ἐν τέλει δὲ εὗρε τὴν εὐκαιρίαν νὰ ἐκφράσῃ τὸν ἐνθουσιασμόν του διὰ τὸ ἔργον τὸ ὁποῖον ἡ Σχολὴ ἐπιτελεῖ.

—Τὴν Κυριακήν, 22 Ἀπριλίου, ἐτέλεσε τὴν λειτουργίαν εἰς τὸ ναΐδριον τοῦ Ἱδρύματος ὁ Θεοφιλέστατος Κωνσταντίας κ. Γερμανὸς Λιαμάδης. Τὴν Θείαν Λειτουργίαν παρηκολούθησαν πάντες οἱ ζῶντες ἐν τῷ Ἱδρύματι καὶ παλαιοὶ Ὁμογενεῖς τῆς Περιφερείας. Ἡ Διεύθυνσις, οἱ Καθηγηταὶ καὶ αἱ Φοιτήτριαι παρέθεσαν γεῦμα πρὸς τιμὴν τοῦ Θεοφιλεστάτου, ὅστις ὑπηρέτησε ὡς ἱερατικὸς προϊστάμενος τοῦ ναοῦ τῆς Σχολῆς καὶ ὡς Καθηγητὴς αὐτῆς. Αἱ ἐκδηλώσεις ἀγάπης καὶ σεβασμοῦ πρὸς τὸν Θεοφιλέστατον ἐκ μέρους ὅλων ὑπῆρξαν εἰλικρινεῖς καὶ θερμαί.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Ἱεραποστολικὴ Ὀργάνωσις

Τῇ πρωτοβουλίᾳ τοῦ Σχολάρχου τῆς Θεολογικῆς Σχολῆς κ. Ἀθηναγόρα οἱ φοιτηταὶ ἵδρυσαν Ἱεραποστολικὴν Ὀργάνωσιν ὑπὸ τὸν τίτλον ΕΛΛΗΝΙΚΗ ΙΕΡΑΠΟΣΤΟΛΙΚΗ ΟΡΓΑΝΩΣΙΣ «Ὁ Τίμιος Σταυρὸς» — Greek Orthodox Missionary Society "The Holy Cross."

Κατηρτίσθη Καταστατικὸν τὸ ὁποῖον ἐπεκύρωσε ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ δυνάμει τοῦ ὁποίου ἐξελέγησαν οἱ Ἀξιωματοῦχοι.

Κατὰ τὴν πρώτην συνεδρίασιν τοῦ σώματος τῶν φοιτητῶν συνηθροίσθησαν πλέον τῶν 1,000 δολλαρίων ὑπὲρ τοῦ ταμείου τῆς Ἱεραποστολῆς.

Ἐν τῇ συνεδρίᾳ τῆς Ἐφορείας τῆς Θεολογικῆς Σχολῆς ὁ Σχολάρχης Θεοφιλέστατος Ἐπίσκοπος Ἐλαίας Ἀθηναγόρας ἐγνωστοποίησε πρὸς τὸν Σεβασμιώτατον Ἀρχιεπίσκοπον καὶ τοὺς Κους Ἐφόρους τὴν κίνησιν ταύτην. Οὗτοι ἐχάρησαν καὶ ηὐχήθησαν πρόοδον.

Εἰς τὸ πρόγραμμα τῆς κινήσεως συμπεριλαμβάνεται ἡ παροχὴ βοηθείας πρὸς τοὺς Ὀρθοδόξους Χριστιανοὺς τῆς Κορέας καὶ τῶν Φιλιππίνων πρὸς τοὺς Ὀρθοδόξους Χριστιανοὺς τῆς Οὐγγάνας Ἀφρικῆς, καὶ ἐπίσης ὅπως δαπάναις τῆς Ἱεραποστολικῆς Ὀργανώσεως προσκληθοῦν εἰς τὴν Θεολογικὴν Σχολὴν δύο Κορεάται νέοι διὰ νὰ προετοιμασθοῦν νὰ συνεχίσουν τὴν Ἱεραποστολικὴν κίνησιν ἐν τῇ πατρίδι αὐτῶν.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος δι' ἐπιστολῆς αὐτοῦ πρὸς τὸν Θεοφιλέστατον Σχολάρχην ἐξέφρασε τὴν εὐαρέσκειαν τῆς Ἀρχιεπισκοπῆς διὰ τὴν κίνησιν ταύτην καὶ ηὐλόγησε τὸ ἔργον αὐτῆς. Οὗτος κατὰ τὴν τελευταίαν ἐπίσκεψίν του εἰς τὴν Σχολὴν καὶ εἰς δεξίωσιν ὀργανωθεῖσαν πρὸς τιμήν του ἐπήνεσε τὴν ἵδρυσιν τῆς Ἱεραποστολῆς καὶ ἐτόνισε, σὺν τοῖς ἄλλοις, ὅτι δέον νὰ καλλιεργηθῇ ἀπὸ τώρα εἰς τὰς ψυχὰς ὅλων τῶν φοιτητῶν τὸ πνεῦμα τῆς ἑτοιμότητος πρὸς Ἱεραποστολὴν πρὸς δόξαν Χριστοῦ καὶ πρόοδον τῆς Ὀρθοδόξου Αὐτοῦ Ἐκκλησίας.

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ

Εἰς τὴν αἴθουσαν τοῦ Καθεδρικοῦ Ναοῦ τῆς «Ἁγίας Τριάδος» ἐν Pittsburgh, Penn., ἔλαβε χώραν τὴν 21ην

22αν 'Απριλίου 1956 τὸ 'Εκπαι-
τικὸν Συνέδριον τῆς "Εκτης 'Αρ-
πισκοπικῆς Περιφερείας, ὑπὸ τὴν
υματικὴν ἐποπτείαν τοῦ Θεοφιλε-
ίτου 'Επισκόπου Τροπαίου κ. Πο-
ύκτου Φινφίνη.

Λεπτομερείας τοῦ Συνεδρίου θὰ
ιοσιεύσωμεν εἰς προσεχῆ ἔκδοσιν.

'Εκπαιδευτικὸν Συνέδριον θὰ λάβῃ
ραν καὶ εἰς τὴν Τετάρτην 'Επισκο-
ὴν Περιφέρειαν κατὰ τὴν διάρ-
αν τῆς Τοπικῆς Κληρικολαϊκῆς
νελεύσεως. Εἰς τὸ Συνέδριον τοῦ-
θὰ λάβουν μέρος οἱ Διδάσκαλοι
; Περιφερείας κληρικοὶ καὶ λαϊ-
, αἱ Διδασκάλισσαι καθὼς καὶ τὰ
λη καὶ 'Αξιωματοῦχοι ὅλων τῶν
λλόγων Γονέων καὶ Διδασκάλων.

'Εκπαιδευτικὸν Συνέδριον θὰ λάβῃ
ραν εἰς τὴν Δευτέραν 'Επισκοπι-
ν Περιφέρειαν ὑπὸ τὴν αἰγίδα τοῦ
οφιλεστάτου 'Επισκόπου Ναντζιαν-
ῦ κ. 'Ιεζεκιήλ, κατὰ τὴν διάρκειαν
ς Τοπικῆς Κληρικολαϊκῆς Συνελεύ-
ως τῆς Δευτέρας Περιφερείας. Τὸ
κπαιδευτικὸν τοῦτο Συνέδριον θὰ
γκληθῇ κατὰ τὴν περίοδον τῆς
ης πρὸς τὴν 26ην Μαΐου 1956.

Τὰ 'Εκπαιδευτικὰ διδασκαλικὰ καὶ
ολικὰ ζητήματα θὰ συζητηθοῦν εἰς
συγκαλούμενον κατὰ τὴν 24ην,
ην καὶ 26ην Μαΐου Τοπικὸν Κλη-
κολαϊκὸν Συνέδριον τῆς Πρώτης
πισκοπικῆς Περιφερείας ὑπὸ τὴν
γίδα τοῦ Θεοφιλεστάτου 'Επισκό-
υ Κωνσταντίας κ. Γερμανοῦ.

Τὸ Σάββατον 12ην Μαΐου ἐ. ἔ.
νεδριάζει ὁ Διδασκαλικὸς Σύνδε-
ος «'Αθηνᾶ» τῆς Πρώτης 'Αρχι-
σκοπικῆς Περιφερείας ὑπὸ τὴν
οεδρίαν τῆς Δεσποινίδος Κατίνας
ναγνωστοπούλου. Εἰς τὴν συνεδρί-
ιν ταύτην λαμβάνει μέρος καὶ ὁ
αμματεὺς τοῦ Γραφείου Παιδείας
δ. Χρῆστος Πάππας.

Τὴν νύκτα τῆς 'Αναστάσεως τοῦ
ῶτῆρος Χριστοῦ ἐδόθη 'Αναστάσι-
ν Μεταμεσονύκτιον Δεῖπνον ὑπὲρ
ῦ 'Ημερησίου 'Ελληνοαμερικανικοῦ
κπαιδευτηρίου τοῦ Καθεδρικοῦ Να-
Νέας Τόρκης.

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ ΗΛΙΟΥΠΟΛΕΩΣ

Μὲ μεγάλην λύπην ἐπληροφορήθημεν τὴν πρὸς Κύριον ἐκδημίαν (15 Μαΐου) τοῦ Μητροπολίτου 'Ηλιουπόλεως καὶ Θείρων κ. Γενναδίου. 'Ο ἀπελθὼν ἦτο μέλος τῆς 'Αγίας καὶ 'Ιερᾶς Συνόδου καὶ πρόεδρος τῆς Κανονικῆς ἐπιτροπῆς καὶ τοῦ Νομικοῦ Συμβουλίου τῶν Πατριαρχείων.

'Επεσκέφθη τὰς 'Ηνωμένας Πολιτείας κατὰ τὸ ἔτος 1954 ὡς Πρόεδρος τῆς Πατριαρχικῆς ἀντιπροσωπείας, ἥτις ἔλαβε μέρος εἰς τὰς ἐργασίας τοῦ συγκληθέντος εἰς Evanston, Ill., συνεδρίου τοῦ Παγκοσμίου Συμβουλίου 'Εκκλησιῶν.

'Υπῆρξε φωτεινὴ φυσιογνωμία, βαθὺς ἐπιστήμων καὶ συγγραφεύς, καὶ ἐκλεκτὸς 'Ιεράρχης.

(Βιογραφικὸν σημείωμα θὰ δημοσιευθῇ εἰς τὸ ἑπόμενον φύλλον).

4TH DIOCESAN DISTRICT

In the Los Angeles newspaper "Citizen-News," April 14, 1956, we read:

"The Very Rev. Leonidas C. Contos, dean of the Saint Sophia Greek Orthodox Cathedral here leaves on Western Air Lines tonight to deliver the annual Lenten lecture tomorrow at the University of Minnesota in Minneapolis.

"Sponsored by the Orthodox Student's League of the Twin Cities area, over 1,000 persons are expected to fill Coffman Memorial Union on the university campus to hear Father Contos' topic, 'Adventures in the Greek Dictionary.'

"Dean Contos will also celebrate the Divine Liturgy tomorrow morning at Saint Mary's Greek Orthodox Church in Minneapolis and will preach on 'The Failure of the Man Called Jesus."

"Sunday evening the Orthodox

IMPORTANT ADDRESSES FOR YOUR CONVENIENCE

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA
His Eminence, Archbishop Michael
10 East 79th Street, New York 21, N. Y. Tel. TRafalgar 9-2060

ARCHDIOCESAN DISTRICTS

1. ARCHDIOCESE — NEW YORK
Rt. Rev. Germanos, Bishop of Constantia, Chancellor
Headquarters: 10 East 79th Street, New York 21, N. Y.
Tel. TRafalgar 9-2060, 1, 2, 3, 4

2. MIDDLE WEST
Rt. Rev. Ezekiel, Bishop of Nazianzos
Headquarters: 1549 North Astor St., Chicago 10, Ill. Tel. WHitehall 4-5449

3. NEW ENGLAND
Rt. Rev. Athenagoras, Bishop of Elaia
Headquarters: St. Andrew's House, 180 Pond Street, Jamaica Plains, Mass.
Tel. JAmaica 2-2471

4. WESTERN STATES
Rt. Rev. Demetrios, Bishop of Olympus
Headquarters: 1404 So. Normandie Avenue, Los Angeles, Calif.
Tel. REpublic 3-3450

5. SOUTHERN STATES
Rt. Rev. Germanos, Bishop of Nyssa
Headquarters: 600 East Boulevard, Charlotte, N. C. Tel. 3-10445, 5-8607

6. CENTRAL STATES
Rt. Rev. Polyefktos, Bishop of Tropaion
Headquarters: 5201 Ellsworth Avenue and Colonial Place, Pittsburgh 13, Pa.
Tel. MUseum 2-1313

7. SOUTH AMERICA
Rt. Rev. Ireneos, Bishop of Abydus
Headquarterss 1030 Julian Alvarez, Buenos Aires, Argentina Tel. 54-45-46

GREEK THEOLOGICAL INSTITUTE
Rt. Rev. Athenagoras, Bishop of Elaia, Dean
Rev. Eusebius A. Stephanou, Sub-Dean
50 Goddard Avenue, Brookline 46, Mass. Tel. BEacon 2-4265

ST. BASIL'S ACADEMY
Mr. Xenophon Diamantopoulos, Dean
Mr. Emmanuel Hatziemmanuel, Assistant Dean
Garrison, New York Tel. GArrison 4-3301

clergy of the Twin Cities and surrounding communities will conduct joint vespers at Saint Michael's Ukranian Orthodox Church, and once again Father Contos will occupy the pulpit, choosing as his subject 'Be Still.'

"This marks the fourth Sunday in Lent for the faithful of the Eastern Orthodox Church who will celebrate Easter on May 6 this year."

JUNIOR YOUTH

Olympian Basketball Tournament

Over the weekend of April 1st, twelve junior youth teams engaged in spirited competition in the Second Olympian Basketball Invitational Tournament held in the Nation's Capital for the championship trophy of the First Diocese.

Two Greyhound buses, filled to capacity with boys from five New York Churches (St. Elephtherios, Zoodochou Peghes, SS. Constantine and Helen and Kimisis Theotokou of Brooklyn and St. Demetrios of Jamaica), departed from the Archdiocese at 8 A.M. on Friday morning, March 30th, after participating in short services in the chapel of the Archdiocese and receiving the blessings of the Archbishop. The other churches participating in this tournament were St. Sophia Cathedral and SS. Constantine and Helen Church of Washington, Assumption of Rochester, Evangelismos of Buffalo, St. Nicholas of Baltimore, St. Nicholas of Newark, and St. Nicholas of Bethlehem.

This tournament was held under the auspices of the Teen League of St. Sophia Cathedral and the Junior XON of SS. Constantine and Helen Church of Washington. There was much work in the preparation of this tournament which ran very smoothly.

Buffalo Wins Championship

The games were played in the Capital Arena during Friday afternoon and all day Saturday. In the final exciting game of this tournament on Sunday the Buffalo team defeated the defending champions of Washington's SS. Constantine and Helen Church by the close score of 55-53 to take the Deoudes Memorial Trophy Up-State New York. The Versis Trophy went to second-place SS. Constantine and Helen team. The loser's Consolation Trophy, donated by Steve Yeonas, went to St. Nicholas of Newark.

Dr. Nicholas Iliopoulos, National Youth Director of the Archdiocese, presented the trophies at the banquet on Sunday evening and expressed the good wishes of the Archbishop for the success of this tourney. His Eminence also sent a warm telegram of congratulations.

Νέοι καὶ νέαι τοῦ Junior Youth «'Ολυμπίων-'Ολυμπιάδων» τῆς Κοινότητος Dayton, Ohio.

The Dayton and Cincinnati chapters of the Junior Youth exchanged visits on the 1st and the 15th of April. Each chapter was accompanied by the priest of its community, Fr. Philemon Payiatis leading the Dayton group and Fr. Nicholas Tsaknides the Cincinnati group.

The visiting schedule was as follows:

Morning: Services and Communion — Communion Breakfast.

Afternoon: Sight-seeing Trips — Meeting.

Evening: Dinner and Get-together.

Excellent Spirit of Visiting Youth and Hosts

Incorporated into the weekend was a Vesper Service, the Divine Liturgy on Sunday morning, a spaghetti dinner at St. Sophia hall Saturday evening, a banquet at SS. Constantine and Helen hall Sunday evening, as well as sight-seeing in the Capital. Enthusiasm and spirited competition, set off by good sporstmanship, crowned the journey with success.

Upon arrival in Washington, the visitors were assigned to the homes of the various Washington boys, some boys taking in as many as 4 or 5 kids. Words are not enough to describe their hospitality.

Many Clergymen Attend

Besides the clergymen of the Washington Churches, Rev. John Tavlarides, Rev. Demetrios Kalaris, Rev. Aimilianos Lalousis and Rev. Thomas Daniel, visiting clergymen were Rev. John Janetos, Rev. Nicholas Terezakis and Rev. Arthur Kontinos.

Rev. John Tavlarides, who is a member of the National Junior Youth Consultative Committee and the official representative of the Archdiocese for Junior Youth activities in the First Diocese, was the Chairman of this Tournament, which is an annual event many young people look forward to.

Our congratulations and thanks to the communities of Washington, D. C., for their excellent endeavors and hospitality.

'Ο Παρατηρητὴς εἶναι τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς 'Ιερᾶς 'Αρχιεπισκοπῆς. 'Εγγραφόμενοι συνδρομηταὶ ὑποστηρίζετε τὸ ἔργον της.

BOOKS AND YOU

REV. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

ΑΓΙΑ ΓΡΑΦΗ, ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ. Μετάφρασις τῶν Ἑβδομήκοντα — Μετάφρασις διωρθωμένου Ἑβραϊκοῦ κειμένου — Σχόλια — Ἱστορία τοῦ Ἰσραὴλ — Γεωγραφία τοῦ Ἰσραὴλ — Ἱστορικοὶ Χάρται.

Ἡ ὡς ἄνω σημαντικωτάτη ἐργασία
ἀ τὴν ὁλοκληρωτικὴν κατανόησιν
ῦ κειμένου τῶν βιβλίων τῆς Παλ.
αθήκης ἐγένετο πρό τινος ὑπὸ τὴν
νικὴν ἐπιστασίαν τοῦ διακεκριμέ-
υ καθηγητοῦ τοῦ Πανεπιστημίου
ισσαλονίκης κ. Ἀθανασίου Χαστού-
. Πρόκειται περὶ ἐργασίας τῇ ἀ-
θείᾳ μνημειώδους, τιμώσης ἐξαιρε-
κῶς ὅλα τὰ πρόσωπα τὰ μετασχόν-
ταύτης, ὅλως δὲ ἰδιαιτέρως τὸν
Ἀθανάσιον Χαστούπην, ὅστις ἀπὸ
ῦ προσεχοῦς σχολικοῦ ἔτους θὰ
ταριθμῆται μεταξὺ τῶν καθηγητῶν
ς Θεολογικῆς μας Σχολῆς ἐν
προυκλάϊν τῆς Βοστώνης.

Ἀπὸ δύο τόμους ἀποτελεῖται ἡ
λόμοχθος καὶ κατὰ πάντα ἀξιόλο-
ος αὕτη ἐργασία. Τοὺς ἔχομεν ἐνώ-
όν μας. Ὁ πρῶτος περιλαμβάνει
ἱστορικὰ βιβλία τῆς Παλ. Διαθή-
ης· ὁ δὲ δεύτερος τὰ ποιητικὰ καὶ
προφητικά.

Ἑκάστη σελίς, εἰς δύο στήλας
αραλλήλους διῃρημένη, περιέχει ἡ
ν τὸ κείμενον τῆς μεταφράσεως
όν Ἑβδομήκοντα, ἡ δὲ τὴν μετάφρα-
ν τοῦ διωρθωμένου Ἑβραϊκοῦ κει-
ένου. Ἑκάστου δὲ βιβλίου προηγεῖ-
αι σύντομος εἰσαγωγὴ ἀφορῶσα τὸ
ριεχόμενόν του, τὸν συγγραφέα καὶ
ὺς ὅρους ὑπὸ τοὺς ὁποίους ἐγράφη.
φίνομεν εἰς ἄλλους εἰδικοὺς νὰ ἀ-
ολοηθοῦν ἐκτενέστερον ἐπὶ τῆς ἐκ-
σεως ταύτης τῆς Παλ. Διαθήκης,
ερὶ τῆς ὁποίας θὰ ἠδυνάμεθα, μ' ὅ-
ν τοῦτο, νὰ εἴπωμεν ὅτι πρόκειται
σημειώσῃ ἐποχὴν ἀληθινὴν διὰ τὴν
λληνικὴν Ὀρθόδοξον Ἐκκλησίαν
αὶ τὴν Ἑλληνικὴν Ὀρθόδοξον Ἀ-
ογραφιολογίαν.

Μετὰ τὸ κολοσσιαῖον ἔργον τοῦ
αθηγητοῦ κ. Π. Τρεμπέλα ἐπὶ τῆς
αινῆς Διαθήκης, διὰ τοῦ ὁποίου ὁ-
όκληρος ὁ Ἱερὸς οὗτος Τόμος τῆς
άριτος καὶ ἀληθείας πλήρως, τελεί-
ς καὶ ὁλοκληρωτικῶς διασαφίζεται,
χονται οἱ δύο οὗτοι τόμοι τῆς Παλ.
ιαθήκης, οἱ ὁποῖοι διευκολύνουν τὰ
έγιστα τὴν κατανόησιν τοῦ τόσον
αρημελημένου, δυστυχῶς, παρ' ὅ-
ων ἡμῶν τῶν Ὀρθοδόξων Χριστια-
νῶν ἱεροῦ κειμένου τῆς πρὸ Χριστοῦ Οἰκονομίας.

Βεβαίως τὸ σπουδαιότερον καὶ χρησιμώτερον μέρος τῆς ἐργασίας ταύτης εἶναι οὐχὶ τόσον τὸ κείμενον τῶν Ἑβδομήκοντα, ὅσον ἡ μετάφρασις τοῦ διωρθωμένου Ἑβραϊκοῦ κειμένου. Ἠκούομεν ὅτι ὁ κ. Χαστούπης τυγχάνει εἰδικὸς περὶ τὰ Ἑβραϊκὰ καὶ τὴν ἑρμηνείαν τοῦ Ἑβραϊκοῦ κειμένου τῆς Παλ. Διαθήκης. Ἡ παροῦσα ἔκδοσις ἀποδεικνύει αὐτὸν καὶ κατέχοντα πλήρως τὸ θέμα τῆς εἰδικότητος, ἀλλὰ καὶ δόκιμον χειριστὴν τῆς καθαρευούσης Ἑλληνικῆς μας γλώσσης. Πρόκειται περὶ λεκτικοῦ ἰδιώματος καλλίτερον τοῦ ὁποίου δὲν ἦτο δυνατὸν νὰ χρησιμοποιηθῇ, προκειμένου νὰ ἀποδοθῇ τὸ περιεχόμενον τοῦ Ἑβραϊκοῦ κειμένου τῆς Παλ. Διαθήκης. Γλῶσσα καθαρεύουσα, διαυγής, ρέουσα, ὡραία, ἰδεώδης, θὰ ἠδύνατο νὰ εἴπῃ τις. Ἡ διαίρεσις ἀφ' ἑτέρου ἑκάστου βιβλίου εἰς κεφάλαια καὶ ἡ τιτλοφορία τούτων, ἡ ἀνάλογος μὲ τὸ περιεχόμενον ἑκάστου κεφαλαίου, προσδίδει πολὺ μεγαλειτέραν ἀξίαν εἰς τὴν ὡραιοτάτην ταύτην ἐργασίαν. Διακόπτει τὴν μονοτονίαν τῆς ἀναγνώσεως ἑκάστου βιβλίου καὶ ἀποτελεῖ εἶδος εἰσαγωγῆς συντομωτάτης μέν, χρησιμωτάτης ὅμως διὰ τὴν κατανόησιν τοῦ περὶ οὗ πρόκειται κεφαλαίου ἢ μέρους τοῦ κεφαλαίου ἑκάστου βιβλίου.

† Ὁ Ἀμερικῆς ΜΙΧΑΗΛ

* * *

WHAT IS THE EASTERN ORTHODOX CHURCH? By Rev. George Mastrantonis.

Books concerning the Eastern Orthodox Church, although in great demand, are admittedly few and many times difficult to obtain. Therefore, we find great pleasure in the announcement of a new booklet entitled, *What Is the Eastern Orthodox Church?* This 36 page booklet, which appeared in installment form in six newspapers, was written by Father Mastrantonis and contains a brief discussion of the origins, teachings, administration and history of our Church. It is a lucid, well written discussion in question and answer form, which answers such fundamental questions as: Who are the members of the Eastern Orthodox Church? What is believed of Sacred Tradition? What does the Orthodox Church believe about the Written Word? What are the decisions of the Seven Ecumenical Councils?, etc. All answers are brief, yet they are adequate in that they realize the author's intention of presenting in a concise and succint form "the teachings of our Lord as His Church preserves it" for the spiritual edification of the Church's believing as well as non-believing members.

Booklets may be obtained from "O LOGOS," a non-profit missionary team which publishes and distributes pamphlets and booklets on the Eastern Orthodox Church, P.O. Box 8323, Chicago 7, Illinois. Price 40c. single copy.

THOMAS PARIS
Greek Orthodox Theological School

* * *

ΦΩΣ ΚΑΙ ΟΔΗΓΟΣ ΕΙΣ ΤΟΝ ΓΑΜΟΝ ΚΑΙ ΤΗΝ ΟΙΚΟΓΕΝΕΙΑΝ. Ὑπὸ Νικολάου Γ. Βαζάκα, Γυμνασιάρχου—Θεολόγου. Ἀθῆναι, 1953. Σχῆμα 8ον, σελ. 128.

Τὸ βιβλίον τοῦτο εἶναι κατάλληλον δι' ὅλα τὰ μέλη τῆς οἰκογενείας πάσης κοινωνικῆς τάξεως. Προπαρασκευάζει τοὺς νέους καὶ τὰς νέας διὰ τὸν γάμον. Καθοδηγεῖ ὅλους εἰς τὰ προβλήματα τῆς οἰκογενειακῆς ζωῆς.

Οἱ ἐνδιαφερόμενοι δέον νὰ ἀπευθυνθοῦν εἰς τὸν συγγραφέα. Διεύθυνσις: Νικόλαος Βαζάκας, Γυμνασιάρχης, Μπουμπουλίνας 3, Ἀθῆναι, Ἑλλάς.

* * *

Ο ΜΙΚΡΟΣ ΙΗΣΟΥΣ. (Ἱστορίες γιὰ μικρὰ παιδιά). Ὑπὸ Εἰρήνης Πιερράτου. Σχῆμα 8ον, σελ. 55. Ἀθῆναι, 1955. $1.25.

Εἶναι μία πολὺ ἐνδιαφέρουσα παιδικὴ ἔκδοσις. Ἀναφέρεται εἰς τὴν ζωὴν τῶν παιδικῶν χρόνων τοῦ Ἰησοῦ. Ἡ γλῶσσα εἶναι ἁπλῆ καὶ ἡ εἰκονογράφισις ἐπιτυχής.

Ἡ ἔκδοσις αὐτὴ συνιστᾶται σὰν ἕνα καλὸ βοήθημα γιὰ τὴ θρησκευτικὴ ἀγωγὴ τῶν μικρῶν παιδιῶν μας.

ΤΥΠΟΓΡΑΦΕΙΟΝ "Ο ΚΟΣΜΟΣ"

ΤΟ ΑΡΧΑΙΟΤΕΡΟΝ ΚΑΙ ΜΕΓΑΛΕΙΤΕΡΟΝ ΕΛΛΗΝΙΚΟΝ ΤΥΠΟΓΡΑΦΕΙΟΝ ΕΝ ΑΜΕΡΙΚΗ

ΠΕΝΗΝΤΑ ΧΡΟΝΙΑ ΕΞΥΠΗΡΕΤΗΣΕΩΣ ΤΟΥ ΕΛΛΗΝΙΣΜΟΥ

Ἐκτυπώνομεν:

Βιβλία, Περιοδικά, Δελτία καὶ Καταστατικὰ Κοινοτήτων καὶ Σωματείων, τὰ ὡραιότερα Λευκώματα (Journals) Ἐσπερίδων, Προσκλητήρια Γάμων καὶ Βαπτίσεων, Διπλοτύπους Ἀποδείξεις, Statements, Invoices, Tags δι' Ἀνθοπώλας καὶ οἱανδήποτε Τυπογραφικὴν ἐργασίαν εἰς ἓν ἢ περισσότερα χρώματα.

ΕΙΜΕΘΑ ΕΙΔΙΚΟΙ ΔΙΑ RESTAURANT MENUS A LA CARTE

Προσφέρομεν τὰ κάτωθι βιβλία εἰς ἐκπεσμένας τιμάς:

Ἡ Γιγαντομαχία τοῦ 1821

Πῶς, ποῦ καὶ πότε ἀκριβῶς ἤρχισε καὶ ἔλαβε χώραν ἡ ἐπανάστασις τοῦ 1821. Ἡ αἰώνιος ἀσυμφωνία τῶν Ἑλλήνων. Ἡ ἀμφισβητουμένη ἡμερομηνία τῆς ὑψώσεως τοῦ Λαβάρου ὑπὸ τοῦ Παλαιῶν Πατρῶν Γερμανοῦ, μὲ ἄρθρα διαφόρων εἰδικῶν, κ.τ.λ. Σελ. 240. $2.00

Ὁ Ἄνθρωπος, ἡ Κοινωνία καὶ τὸ Κακὸν

Πλῆρες ἐνδιαφέροντος κοινωνικὸν δρᾶμα, διδακτικὸν δι' εὐέξαπτα παιδιὰ καὶ γονεῖς. Νεαρὸς μαθητὴς ἐλθὼν εἰς ἔριδα μὲ τὸν πατέρα του, ἀφήνει σπίτι καὶ σπουδὰς καὶ καταντᾷ συμμορίτης. Εἷς τινα διάρρηξιν πληγώνεται, συλλαμβάνεται ὑπὸ τῶν ἀρχῶν, φέρεται εἰς δίκην κ.τ.λ., καὶ ἐν τέλει γίνεται δεκτὸς εἰς τὸ πατρικό του, ἔστω καὶ μετὰ τὸ ἠθικό του κηλίδωμα. Σελ. 176. $1.00

Lecture on Art and El Greco

Θαυμασία περιγραφὴ τῆς καλλιτεχνικῆς σπουδαιότητος τῶν ἔργων τοῦ Κρητὸς ζωγράφου Δομενίκου Θεοτοκοπούλου, ἑνὸς τῶν κορυφαίων, ὅστις εἶχε τὸ σθένος νὰ ἀψηφήσῃ καὶ αὐτὴν τὴν φοβερὰν Ἱερὰν Ἐξέτασιν καὶ ὑπερηφάνως πάντοτε ὑπέγραφε τὰ ἔργα του EL GRECO ('Ο Ἕλλην). Γραμμένο ἀγγλιστί. Κατάλληλον δῶρον δι' Ἀμερικανοὺς φίλους σας. Σελ. 32, χαρτόδετον. 50¢

Ἡ Ὑγιεινὴ τῆς Μητρὸς καὶ τοῦ Βρέφους

Ὑπὸ Κορίννας Κανούτα. Τὸ πιὸ χρήσιμο βιβλίο διὰ τὰς Ἑλληνίδας μητέρας ἐν Ἀμερικῇ καὶ τὸ μόνον εἰς τὸ εἶδός του. Περιλαμβάνει: Τί πρέπει νὰ κάμῃ μιὰ γυναῖκα πρὸ τῆς γέννας καὶ μετὰ τὴν γέννα. Περιποίησις τοῦ νεογεννήτου, κ.τ.λ. $1.00

ΝΕΑΙ ΕΚΔΟΣΕΙΣ: Ἐξεδόθησαν εἰς λαμπρὸν χάρτην καὶ κυκλοφοροῦν δύο ἔργα τοῦ Κου ΝΙΚΟΛΑΟΥ ΒΑΒΟΥΔΗ

Τὸ περίφημο Δρᾶμα «ΤΟΥ ΟΡΦΑΝΟΥ Η ΜΟΙΡΑ» ..... Δολλ. 1.00

Ἡ Συλλογὴ Πρώτη «ΧΑΡΤΙΝΑ ΠΑΛΑΤΙΑ» ..... Δολλ. 1.00

Περὶ τὰ σαράντα ποιήματα δι' ἀπαγγελίας, ἐξ ὧν τὰ δύο εἰς τὴν Ἀγγλικήν, τὸ ἓν μετάφρασις τοῦ Ὕμνου τῶν «Ψαρῶν» τοῦ Σολωμοῦ.

Πωλοῦνται παρὰ τοῦ Τυπογραφείου «Ὁ Κόσμος».

ΣΗΜΕΙΩΣΙΣ: Τὰ ταχυδρομικὰ τέλη ηὐξήθησαν πολὺ καὶ πιθανὸν νὰ αὐξηθοῦν περισσότερον. Ὡς ἐκ τούτου παρακαλοῦνται οἱ κ. κ. πελάται νὰ ἐμβάζουν τὸ ἀντίτιμον, διὰ νά μὴ ἐπιβαρύνωνται μὲ τὰ ἔξοδα C.O.D.

Ζητήσατε τιμὰς διὰ τὸ συμφέρον σας. — Ἔλθετε, Τηλεφωνήσατε, Γράψατε:

COSMOS GREEK-AMERICAN PRINTING CO., Inc.

203-205 WEST 25th ST. WAtkins 4-4165 NEW YORK 1, N. Y.

BIRMINGHAM, ALA.

LY TRINITY 307 So. 19th Street
LY CROSS 725 No. 25th Street
. E. Bouyoucas Tel. 7-4388
ine Liturgy and Sunday School 10:30
. — 12 N.; Greek School 4-6 P.M. daily

HARRISBURG, PA.

LY TRINITY 415 Walnut Street
. Box 1232 Rev. George N. Economou
irch's Tel. 2-1112; Pastor's Res. 8-3130
ine Liturgy 11:00 A.M.
day School 9:00 A.M.

BOSTON, MASS.

EVANGELISMOS Parker & Ruggles Sts.
Rev. G. Bacopoulos; Rev. P. Kyriacos
Div. Liturgy 10:30 A.M. — 12:15 P.M.
Sunday School 9:00 — 10:30 A.M.
Greek School 3:15 — 5:15 P.M. daily

PEORIA, ILL.

ALL SAINTS 322 Reed Avenue
Rev. Ernest Arambiges Tel. 6-8082
Divine Liturgy 10:30 A.M.
Sunday School 10:00 A.M.
Greek School 4:30 P.M. daily

ANN ARBOR, MICH.

ST. NICHOLAS 414 North Main St.
Rev. Andrew Missiras
Tel. NO 2-3676; Pastor's Res. NO 2-4577
Divine Liturgy 10:30 A.M.
Sunday School 10:30 A.M.
Greek School 4:00—6:00 P.M.

WAUKEGAN, ILL.

ST. DEMETRIOS 228 N. County St.
Rev. P. K. Mitsis Tel. ONtario 2-9598
Divine Liturgy 11:00 A.M.
Sunday School 10:00 — 11:00 A.M.
Greek School 4-6 P.M., four days a week

ΠΩΛΟΥΝΤΑΙ ΕΙΣ ΤΑ ΓΡΑΦΕΙΑ ΜΑΣ παλαιοὶ καλοδεμένοι
ιοι τοῦ «'Ορθοδόξου Παρατηρητοῦ». 'Ολόκληρος ἡ σειρὰ ἀ-
τοῦ ἔτους 1934-1954, ἐκτὸς τῶν ἐτῶν 1941 καὶ 1953.
Μία πλήρης Χριστιανικὴ 'Εγκυκλοπαίδεια, ἡ ὁποία εἰσάγει
κάτοχόν της εἰς τὴν 'Αμερικῆ ζωὴν τῆς ὁμογενείας καὶ
ολίζει κάθε σπίτι.

ΤΙΜΗ ΕΚΑΣΤΟΥ ΤΟΜΟΥ $4.00

(Τὰ ταχυδρομικὰ συμπεριλαμβάνονται)

Γράψατε:
THE ORTHODOX OBSERVER
St. Basil's Academy — Garrison, N. Y.

Σᾶς ἐσωκλείω Δολλ. ..... Ταχυδρομήσατε τοὺς τόμους
ἐτῶν .....

ΟΝΟΜΑ .....

ΔΙΕΥΘΥΝΣΙΣ .....

ΚΑΤΑ ΤΗΝ ΕΠΙΣΚΕΨΙΝ ΣΑΣ
ΕΙΣ ΤΟΥΣ ΑΓΙΟΥΣ ΤΟΠΟΥΣ
ΠΡΟΜΗΘΕΥΘΗΤΕ ΕΚΛΕΚΤΑ ΕΝΘΥΜΙΑ
ΤΗΣ ΑΓΙΑΣ ΓΗΣ ΑΠΟ ΤΟ ΜΟΝΟΝ
ΕΛΛΗΝΙΚΟΝ ΚΑΤΑΣΤΗΜΑ ΤΟΥ

ΒΑΣΙΛΕΙΟΥ ΡΙΤΤΑ

Διεύθυνσις:

Old City, Opp. Greek Convent
JERUSALEM, JORDAN

FOR SOUVENIRS OF THE HOLY LAND
PLEASE VISIT THE ONLY GREEK
PLACE IN JERUSALEM:

BASIL RITTAS SOUVENIRS

Old City, Opp. Greek Convent
JERUSALEM, JORDAN

G.O.Y.A.

First Pilgrimage to the Holy Land the Patriarchate and Greece

- The most inspiring event in the history of G.O.Y.A.
- The Pilgrimage leaves New York June 5th and returns July 25th.
- Sailing on the T.S.S. Olympia of the Greek Line.
- Reservations are still open.

ERNEST A. VILLAS, Chairman
G.O.Y.A. Pilgrimage Committee
2706 Russel Avenue North
Minneapolis 11, Minn.

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ ΕΛΛΑΔΑ ΤΟ 1956

ΜΕ ΤΟ ΠΛΩΤΟ ΚΟΜΜΑΤΙ ΤΗΣ ΕΛΛΑΔΟΣ ΤΟ ΥΠΟ ΕΛΛΗΝΙΚΗΝ ΣΗΜΑΙΑΝ

Υ/Κ ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

ΕΘΝΙΚΗ ΕΛΛΗΝΙΚΗ ΓΡΑΜΜΗ ΑΜΕΡΙΚΗΣ

ΤΗΣ ΕΘΝΙΚΗΣ ΕΛΛΗΝΙΚΗΣ ΓΡΑΜΜΗΣ ΑΜΕΡΙΚΗΣ

- Ἑλληνικὴ Σημαία
- Ἑλληνικὸ Πλήρωμα
- Ἑλληνικὴ Περιποίηση

Τὸ Ὑπερωκεάνειο μὲ τὴ μοναδικὴ ἁπλοχωριά . . . τὴν ἄφθαστη πολυτέλεια . . . τὴ μοναδικὴ κουζίνα . . . τὸ ὑπέροχο πρόγραμμα ψυχαγωγίας . . .

Εὐρύχωρες πολυτελεῖς καμπίνες μὲ ὅλα τὰ κόμφορτς εἰς ΠΡΩΤΗΝ καὶ ΤΟΥΡΙΣΤΙΚΗΝ ΘΕΣΙΝ . . . COCKTAIL BARS . . . . Πολυτελῆ Σαλόνια καὶ Αἴθουσαι Διασκεδάσεων . . . Κινηματόγραφος μὲ Ἑλληνικὲς καὶ Ἀμερικανικὲς ταινίες πρώτης προβολῆς . . . SWIMMING POOL . . . TENNIS COURT . . .

ΟΡΘΟΔΟΞΟΝ ΠΑΡΕΚΚΛΗΣΙΟΝ ΕΠΙ ΤΟΥ ΠΛΟΙΟΥ

ΕΚΔΡΟΜΑΙ ΕΛΛΗΝΟΑΜΕΡΙΚΑΝΙΚΩΝ ΟΡΓΑΝΩΣΕΩΝ ΔΙΑ ΤΟ 1956 ΜΕ ΤΟ Υ/Κ ΒΑΣΙΛΙΣΣΑ ΦΡΕΙΔΕΡΙΚΗ

ΠΑΝΑΡΚΑΔΙΚΗ	Ἰουνίου 1
ΧΙΑΚΑ ΣΩΜΑΤΕΙΑ	Ἰουλίου 22
ΠΑΝΖΑΚΥΝΘΙΑΚΗ	Ἰουλίου 22
AMERICAN LEGION GEORGE DILBOL POST 697	Ἰουλίου 22

Ἀποταθῆτε εἰς τὸν Ταξειδιωτικὸν Πράκτορα τῆς ἀρεσκείας σας

HOME LINES AGENCY INC.

ΓΕΝΙΚΟΙ ΠΡΑΚΤΟΡΕΣ ΔΙ' Η.Π.Α. ΚΑΙ ΚΑΝΑΔΑΝ

42 Broadway, New York 4, N. Y.